

REFORMED CHURCH MESSENGER

Water Men

Hurry, Nursie, dress me and give me food to eat;
I want to watch the Water Men who are playing in
the street;
Give me just a piece of toast-bread and put me on my
chair
That stands beside the window; I know they're busy
there.

Hurrah! The battle's on, and the Water Men are gay,
They're fighting now so fiercely; it's raining hard to-
day.

Their battle-field's a puddle in the rough and cobbled
street;

To see the Water Men at war to me is quite a treat.

See them dancing, see them bobbing, as the rain falls
sharp and fast;

My dreary thoughts have left me now and I am gay
at last.

You've never seen a happier girl e'en at a football
game

Than this one watching Water Men, this girl so pale
and lame.

Ah, many a time I've listened and heard the old folks
say

When it was raining hard outside, "This is a dreary
day."

I've often said to Nursie, "They had better think
again;

Can't anybody else enjoy the sports of Water Men?"

My life is quite monotonous, I never have much fun;
And when the clock strikes nine at night, I'm glad
the day is done.

Praying for a body strong seems vain, so I just pray
That, before another week has passed, there'll be a
rainy day!

They say your Heaven is the place where earthly joys
repeat;

I guess my Heaven will just be one of rough and
cobbled street.

As I look forward to the joys I might be having then,
I see myself beside the pane, watching some Water
Men!

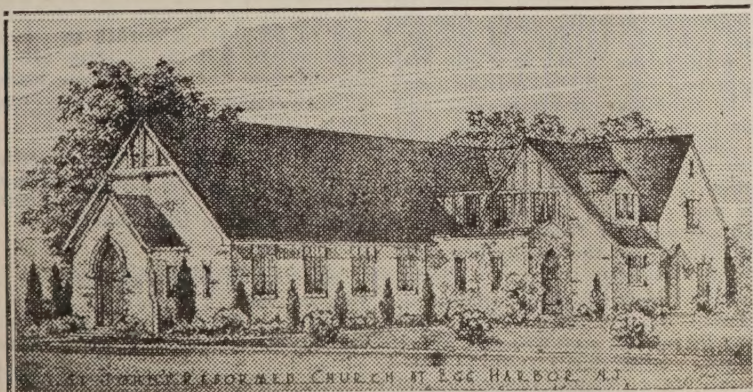
Aletha Jane Reider.

When Could We Get Time for It?

A wise business man takes a balance of his affairs
every week. He calls in a physician to take a balance
of his health every few months; but in respect of his
religion he never strikes a balance at all. That is the
complaint of the Lord: "The ox knoweth his owner,
and the ass his master's crib, but My people doth not
consider." That is the way the Lord speaks in respect

of His ancient people, and that is the way He thinks
regarding us. The sailor takes his bearings every day
to make sure where he is, but there are people in our
Churches who have not taken their moral and spiritual
latitude for years, and they could not tell whether they
are farther ahead today than they were ten years ago.
This is not only self-deception, it is self-neglect.

Alfred H. C. Morse.



THE NEW SUNDAY SCHOOL BUILDING OF
ST. JOHN'S REFORMED CHURCH,
EGG HARBOR CITY, N. J.

The Rev. Charles E. String, Pastor

Ground was broken June 28, 1931, for this
beautiful edifice, at the new site, London Avenue
and Beethoven Street, Egg Harbor City.

PHILADELPHIA, JULY 16, 1931

ONE BOOK A WEEK

ADVENTURES IN GENIUS

Everybody will remember the "Story of Philosophy" by Will Durant which sold away up with the best sellers of contemporary fiction. Dr. Durant has the faculty of making philosophy as understandable as a primer and as fascinating as a fairy story. The "Story of Philosophy" literally opened the world of thought to hundreds of thousands of readers. And now Dr. Durant has just given us another book equally as fascinating and instructive: "Adventures in Genius" (Simon and Shuster, New York). It is a big book of 400 pages and every page bristling with interesting fact and suggestive thought. It is really a sort of university and is one of those books that the preacher or teacher or anyone interested in learning might set aside for a month's thorough study. When he had finished he would have traversed a vast field of human thought.

The book is divided into five parts. Part I is called "Adventures in Suggestion" and covers some of the ground traversed by the "Story of Philosophy," only this time in miniatures, so to speak. We have vignettes of those whom Dr. Durant considers the ten greatest thinkers the world has known. The ten are Confucius, Plato, Aristotle, St. Thomas Aquinas, Copernicus, Bacon, Newton, Voltaire, Kant and Darwin. Do you agree with this choice? Whether you do or not, you will find these sketches intensely interesting and stimulating.

Chapter two under this general heading deals with the ten "greatest" poets. Guess who they are before you read further and see if you would choose the same ten Dr. Durant has chosen? I would change the list a little. Dr. Durant's list is as follows: Homer, David, Euripides, Lucretius, Dante, Shakespeare, Keats, Shelly, Li-Po

and Whitman. I would certainly put Virgil above Lucretius and I, while recognizing that there are flashes of genius occasionally in Walt Whitman and much prophetic vision, would never leave Milton out to put him in. And, while there is nothing more exquisite in all literature than two or three of Keats' poems I would feel very decidedly that Browning and Goethe made much greater and lasting contributions to human thought while at the same time reaching great heights of lyric rapture. Li-Po I would never think of.

In chapter three Dr. Durant deals with the "One Hundred Best Books for an Education." All of my readers would be interested in the list given separately in the middle of the chapter, which he discusses, but there is not space to print it here. Here again there will be some difference of opinion, but everybody will agree that practically all of the 100 are great books and I cannot imagine a more profitable year than one set aside to the mastery of these 100 books. I wish many of my readers would get the list and settle down to the reading of them all. One would want to supplement it by some books on science and religion, for while the list covers history, philosophy and literature pretty thoroughly it hardly makes reference to the great scientific era of Darwin, Huxley, Tyndall, Wallace and Spencer and also leaves out some immortal religious books such as Bunyan's "Pilgrims Progress," St. Augustine's "Confessions" and Newman's "Apologia"—and no one could quite be considered an educated man who was not familiar with these books and others of the same class.

Part II is devoted to the critical examination of the philosophy of Spengler, the German who has had a great influence on thought at home but is not well known in

America. It is well that Dr. Durant has introduced us to him and his philosophy of degeneration is full of warning. Next comes Keyserling, who has been widely read here and then Bertrand Russell who is as well known here as any of the modern philosophers. In the chapter on Bertrand Russell our author dwells especially on the philosopher's theories of marriage and morals in general and, as my readers know, these views have been received with much criticism by Christian people, but it is well to know what they are, as Russell is the prophet of many of our modern radicals and "emancipated youth."

Part III is devoted to the study of three modern writers: Flaubert, Anatole France and John Cowper Powys with especial reference to their philosophy of life and their outlook upon men. Part IV is concerned with reflections on troubled countries—Palestine, India and China. Part V is devoted to the discussion of four great topics: "Behaviorism and Philosophy," "Twelve World Dates," "The Failure of Democracy" and "Is Modern Education a Failure?" The chapter on the twelve most vital dates in history is another provocative one. I would be interested in knowing how many readers will agree with Dr. Durant in his choice. I would not agree with him as to all of them. He gives us these: "The Introduction of the Egyptian Calendar," "The Death of Buddha," "The Death of Confucius," "The Death of Socrates," "The Death of Caesar," "The Birth of Christ," "The Death of Mohammed," "The Death of Roger Bacon," "The Press of Johannes Gutenberg at Mainz, in the Rhine, issues the First Printed Documents Bearing a Printed Date," "Columbus Discovers America," "James Watts brings the Steam Engine to Practical Utility," "The French Revolution."

Frederick Lynch.

GROUND BREAKING EXERCISES FOR THE NEW SUNDAY SCHOOL BUILDING OF ST. JOHN'S CHURCH, EGG HARBOR CITY, N. J.

(See Cover Page)

The breaking of ground for the new Sunday School Building on Sunday, June 28, at 2.30 P. M., marks the beginning of a new era in the long career of the congregation of St. John's Church, Egg Harbor City, N. J., Rev. Charles E. String, pastor. The Church has carried on its work in the present building since shortly after its organization in 1862, and now not only the circumstances dictate a new and up-to-date building for Sunday School and social purposes, but also the congregation deserves and is worthy of such an edifice. The plans for a new building were begun during the pastorate of the Rev. A. H. Elshoff. The new site was bought and paid for. A Building Fund was started which now totals approximately \$8,700. Subscriptions were taken on bonds to the amount of \$13,000, of which \$3,300 has been paid and \$4,000 of the balance is still considered good. When completed the building will cost approximately \$26,000. The Home Mission Board of our denomination has allotted \$2,500, and the additional balance, it is hoped, will soon be raised, now that the actual work is started. The building is to be constructed of stone and will give just cause for pride to the congregation and also to the community. On the first floor there will be two Sunday School rooms for the beginners and pri-

mary departments, and on the second floor a large room will take care of the Junior Department and small meetings of the W. M. S. and Ladies' Aid Society. There will also be a large assembly hall, a well equipped kitchen and a stage with complete facilities. It is hoped that the building will be finished by Nov. 1. The architects are Schirmer, Schmidt and Conable, of New York, and Emil Weiler is general contractor.

The exercises were held under the trees beside the old Church edifice. Dr. James M. Mullan gave a splendid address on the importance of religious education. Dr. Mullan also gave an excellent sermon in the evening on the meaning of the Church. After the exercises by the old Church, everyone went across to the new site and there the ground was broken. All the members of the Consistory were present and took their turn with the spade, and then came the officers and teachers of the S. S., and finally the presidents of the different organizations. A large number of the congregation were present together with a considerable number of friends and everyone enjoyed the event thoroughly and took increased devotion from it.

The present Consistory of St. John's is: Elders, Fred'k Bange, Theo. H. Boysen, M.D., Geo. Friedhofer and Wm. F. Schirmer; deacons, Adolph Elmer, treasurer, Edward Meltzer, Alex. Michel, secretary, and Joseph Heitz, financial secretary. Under the devoted and aggressive leadership of Pastor String the prospects for a useful and growing work are excellent.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

On July 5 Dr. Sayres came to Bethany with a delegation of over 35 persons from St. Paul's Church, Lancaster. They united with us in the Sunday School services. The superintendent of Bethany planned to return the visit on July 12, when he appeared before both St. Paul's and St. Andrew's congregations.

Our children have suffered a great handicap with the dam not being in condition for swimming. First a ditch had to be dug to by-pass polluted waters and then the breast of the dam was defective and had to be patched before the dam would hold water. But the children are all smiling because their recreation leaders can now take them into the water and teach them how to swim.

The builders have begun at both of our buildings and there will be much activity around Bethany before Anniversary Day, which is on the last Thursday of August, or Aug. 27.

The 4th of July was observed in a fitting manner. The children had their program of sports. Chapel services were conducted on the front lawn after which they enjoyed an inexpensive fireworks display. They were served their first treat of cantaloupe during the present administration and after eating their picnic lunch on the lawn were served the Burdan's ice cream treat.

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

ADVERTISING RATE: Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 325 North Thirteenth Street, Philadelphia, Pa. All other communications should be addressed to 1505 RACE STREET, Philadelphia.

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EDITORIAL

THE SECRET OF STRENGTH

It is reported that after the prolonged conferences of Mahatma Gandhi with Lord Irwin, the English Viceroy found himself in a state of utter exhaustion. It was noted, on the other hand, that the Mahatma was still fresh and strong. Yet his body is slight, his physical vigor meager, and he had just emerged from eight months' imprisonment through the raging heat of an Indian summer. When Gandhi was asked what was the secret of his power at such a time, when he bore upon his seemingly frail shoulders the responsibility of the present happiness and future destiny of the hundreds of millions of his fellow countrymen, he replied simply:

"The secret?—A clean heart, a clear conscience, a cool head, regular communion with God, abstention from carnal food and pleasure, no alcohol, smoking, and condiments, a strict vegetarian diet, and love for all my fellow men."

What a recipe this is for the ills which are afflicting us in our noisy and hurried life! Over and over again Gandhi has given the testimony, "*Without prayer I can do nothing.*" Dr. John Haynes Holmes is right in saying: "What Gandhi has done in his country, and could do for us in this country, is to rediscover the divine sources of our being. He has found and proved the spiritual reality of the universe." And Dr. Holmes adds, "I could almost endure, I think, the sensational exploitation which would follow upon a visit of Gandhi to this country, if only for the sake of the repose and peace, the calm and strength, which this man could lay upon our souls." How few we have in our Churches today who are truly cultivating the art of meditation and devotion, or as Andrew Murray put it, "practising the presence of God!"

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THE INNERMOST QUESTION

In his ever helpful "Trans-Atlantic Echoes," published in last week's MESSENGER, Mr. Herbert W. Horwill quotes the Rev. John Bevan as saying that, if he had the task of selecting candidates for the ministry, his one innermost question would be: "*Will he be able to kindle in people love for Jesus?*" How this penetrates beneath all our sophistries and easy indifferences! It is a heart-searching query

indeed. Will we not agree that no question could be more important in seeking men for Christian leadership?

Perhaps we should not pause to inquire too definitely as to the degree in which we have asked that question in examining candidates for the ministry in recent years. It is quite generally acknowledged that in many places there seemed to be deeper interest in securing *more* men rather than in securing *better* men. As a matter of fact, it has been said that "almost anybody who applied would be accepted and granted beneficiary aid." And in some cases there appeared to be no one to raise the question: "Is this young man of such quality and spirit, is he so consecrated, so consistent and so winsome that he will be able to kindle love for our Saviour in the hearts of other people?"

But we go on to ask, even at the risk of being deemed impertinent, to what extent this is made the "one innermost question" by supply committees, Consistories, and Church members, when it comes to *filling a vacant pulpit*, which ought to mean the choice of a man for spiritual leadership who shall be able not only by his public proclamation of the gospel but by his private manifestation of the shepherd's heart to woo and win men to the "Jesus way of living," by kindling in them a real love for our Divine Lord? And yet, if you want your congregation to prosper spiritually, that is *the one question that should be asked and answered, above all others.*

* * *

FROM MEAUX TO COMPIEGNE

This is the title of a most artistic and finely illustrated volume by Mr. Daniel Heefner, Alumni Secretary of the Mercersburg Academy. The Preface by the Headmaster, Dr. Boyd Edwards, and the Foreword by Dr. Joel T. Boone, President of the Mercersburg Alumni Association and personal physician of President Hoover, explain the purpose and value of this admirable report of Mr. Heefner's visit to the burial places of Mercersburg's sons, who paid "the last full measure of devotion" in the Great War. Only one thousand copies of this little book have been printed, especially for distribution among the next of kin of the Mercersburg Alumni who laid down their lives in the service.

It has been a labor of love with Mr. Heefner to prepare

this rewarding story of his visit to the last resting-places of those whose heroism and valor are so deeply cherished in the records of Mercersburg Academy. The battlefield views in the book are enlargements of moving picture films made by Mr. Heefner. The volume fittingly contains the portrait of General Pershing and a word of commendation from him to Mercersburg Academy for its extraordinary record in giving 1700 of its sons to the American forces. It also contains the lovely ode, "To Our Own Boys Who Fell in France," written in 1918 by Dr. Archibald Rutledge.

* * *

THE GRACE OF HUMOR

Our attention was recently called, with no little force, to an element in the thought of Jesus too little expressed and emphasized—His undoubted use of humor. Glover and others have written on the witty words and deeds of the Master, and it is not difficult to imagine the playful smile on His gentle face when He used some of the expressions which revealed His profound sense of humor.

It has been said of the Pharisees that their fundamental trouble was their lack of this sense of humor; they took themselves entirely too seriously. Some truths, after all, are so obvious and subtle that they can only be grasped by those who have a sense of humor, and some fallacies are so illogical that only humor serves to put them in their proper place. It has been said that the most convincing answer to much formal logic, as for example the dogmatic assertions and implications of Bertrand Russell, the exponent of determinism, is to be found in the intuitive insight of human nature. However logical it may appear, we simply feel that we cannot possibly believe such stuff.

Professor Van Dusen gives three reasons why a sense of humor provides in a world like ours an indisputable method of insight: (1) It releases minds from too solemn a pitch of tension. (2) It delivers us from the blunders of self-importance. A man is in a dangerous condition if he cannot on occasion laugh at himself. (3) It appeals to man's naive insight as over against the sophistication of the world. Indeed it may be described as an irresistible and unconscious protest against any too complete solution of our problems or too exact valuation of our possessions. Our theories are never quite complete. We can never quite comprehend the meaning of the theories of others and we cannot hope to enter very fully into the Kingdom of Truth except as each of us becomes as a little child and refuses to take himself too seriously. To expose the too easy theories or explanations of life and to preserve a proper balance and perspective in our complex society, never was a sense of humor more profoundly needed than it is today.

* * *

"THEY SAY!"

Over the great entrance doors of Marischal College in Aberdeen, Scotland, is engraved this brave challenge: "*They say; what do they say? Let them say!*" Undoubtedly the value of such a challenge depends upon its interpretation. It is used, for example, at the head of a page of quotations every week in the *Northwestern Christian Advocate*. These quotations are so well chosen, so varied in their sources, and so contradictory in their content that it is well called "a page of provocation," and the editor can truly say of it: "Here are no canned platitudes, no frozen commonplaces; almost every paragraph dares you to exercise one of your least used mental muscles. If you decide to accept what it says, you have been awake during the process; if you reject it, you will have had to find a reason. He was wise who said, '*A difference of opinion is the most interesting thing in the world.*'"

The MESSENGER is agreed that the honest seeker after truth must be willing to consider convictions greatly differing from his own. It is only the closed mind which resents or is irritated by the expression of a contradictory judgment. Correspondents should note that in every issue the statement is made that the editor does not hold himself responsible for the views expressed in contributed articles; and yet he is frequently taken to task because some of the opinions expressed in such articles or poems are at variance with his editorial opinion. A free forum of discussion is

absolutely essential for growing souls. The only conditions attached are that such contribution be in good form, decent in argument and expression, and free from obnoxious personalities.

Basically, however, the value and importance of what "they say" depends upon the character of those who speak and the purpose they have in view in speaking. The "Sojourner," writing in the *New York World-Telegram*, says that "they say" has probably been "more potent for wrecked lives than almost any agency of the Evil One." "They say." Well suppose they do. That surely doesn't make it true, and "a mind conscious to itself of right" should prove a strong bulwark against scandal, no matter who starts it. "They say." But supposing the thing is true, what good will it do to rehearse it? If a deed has not been done in one's sight or hearing one is not absolutely certain that it ever did occur. What is the sense of passing along something which discredits someone else? Is the one who tells the story sure that he would have done any better, given the temptation and the opportunity? Rehearsing a scandal only makes it worse, and if the man who rehearses it has any standing in the community, his repetition of the scandal gives it a force which sends still further from respectability a soul for whom Christ died. "Never let it be forgotten that a slighting remark made about another person is evilly-intended by the person making that remark." The "Sojourner" is absolutely right in saying that gossip is "double-edged" and at last injures the teller of the story even more profoundly than it injures the victim.

A great mystic, centuries ago, pictured among the deadly sins (1), that feeling of inferiority in anyone who can get a mean kind of pleasure from anyone else's loss of reputation; (2), envy; (3), pride. These three sins respectively, he said, are a worm, a snake, and a peacock; and we can see ourselves as a composite of these three animals whenever we are tempted to repeat the gossip of the street—what "they say." But if we *must* indulge in gossip about our neighbors, let us get busy and find something to their credit and repeat that. How much happier this old world would be if all of us did that!

* * *

REPUDIATED

Here is a present day illustration of the degree of free speech which is permissible in America in the year of our Lord, 1931. On the bulletin board of a New York City high school, the central position was held by the following notice: "The coming summer will mark another year of Citizens' Military Training Camps. All indications point to a greater number of American boys enrolling than ever before. If you have passed your 17th birthday and are anxious to make a good start in life, plan to spend a month this summer at the camp nearest your home. The United States Government will pay all necessary expenses."

The West Side Y. M. C. A. of New York issues a weekly bulletin called, *West Side Men*. Its editor, Mr. A. D. Rugh, an ex-service man who was in the trenches overseas, wrote the following editorial condemning these camps:

"The C. M. T. C. is a device used by the War Department to develop military-mindedness and a faith in the military system as a means of settling international questions. Young men attending these training camps for the mental and physical benefits adopt uncritically the unintelligent and barbaric conclusion of their superiors that war is inevitable. The blasting effects of the last great war were not severe enough to penetrate the consciousness of the great mass of our citizenry. We still like to believe that it is a necessary adjunct to the arts of peace and cultural progress. We still believe that the army builds men, yet we forget what they are being built for. The military system and all those who have invested interests in it foster the suspicions, misunderstandings and hatreds that ultimately make 'defensive wars' necessary from the militaristic point of view. Listen to what Field Marshal Sir Edmund Allenby said on his 70th birthday: '*The next war will mean the complete end of civilization as we know it. Everything and every one will be commandeered.*' Young men, you can have all your expenses paid if you want to learn the art

of murder and destruction this summer. Are you going to be bribed?"

The reaction to this was quick and significant. Mr. Cleveland E. Dodge, president, and Mr. Walter T. Diack, general secretary, after conferring with other officials, decided that they could not wait a week to explain the official attitude of the Association, and so they published a special issue of the weekly to repudiate the above editorial and to explain in large type that the Y. M. C. A. has always given good account to its loyalty to the Government; that the general approval of military authorities, including General Pershing, as to the work of the Y. M. C. A. in the World War is evidence of this; that Mr. Rugh, who wrote the editorial, is no longer with the Y. M. C. A.; and that the opinion expressed by him is not endorsed or supported by any official act of the Y. M. C. A. Mr. F. M. Totton, chairman of the Board of Managers, writes in this special issue, "The officers not only deeply regret the editorial, but feel that an apology is due not only to the C. M. T. C., but also to the entire military establishment of the United States of America."

Of course, the Y. M. C. A. is a rather eclectic institution which aims to be all things to all men, and, therefore, feels very deeply the undesirability of being placed on any official black list. We have repeated the facts in the case merely to permit each thoughtful reader to pass his own judgment on the situation. Free speech? Well, obviously it depends on which side you speak. If Mr. Rugh had lauded to the skies the military system, even in exaggerated form, it is difficult to believe that the "Y" officials would have thought it necessary to get out a special issue of their paper to repudiate his ideas.

* * *

WHAT IS OUR AIM?

A man who had been trained for the gospel ministry but who now has charge of elementary schools in a large city, is quoted as saying that "the public schools are undertaking to perform every function of moral education which the Church can ask, except relating the child to a higher power." Commenting upon this, Dr. John R. Scotford says in *The Congregationalist*:

"Anyone who is familiar with modern education knows that our schools are very much interested in the behavior of their pupils. The old rules and regulations have largely passed away. The present aim is to lead the child to live happily and successfully with his fellow human beings. Team-work and mutual consideration are fundamental. In teaching these lessons the school enjoys many advantages over the Church. It controls the life of the child for thirty hours a week as against one. It employs skilled teachers, and it has behind it the prestige of the State. The fact that our public schools increasingly accept the responsibility for moral training frees the hands of the Church for the one task to which it is peculiarly well adapted—making the child acquainted with God. Instead of trying to tell our young people how 'to be good,' we should lead them into an experience of the might and the power and the goodness of the Father Who is behind all things. To that high and holy task we may well dedicate all our energies and all our talents."

If you judge your Church School by this acid test, how much of a success is it? Can you conscientiously say that you are definitely, earnestly and intelligently trying to make the children "acquainted with God," and that you are measurably achieving this high end?

* * *

MAKING VERSES

The second word in the above caption is chosen purposely; the writer has been "making verses" for seventy years, but he is not fatuous enough to think of himself as a "poet"; he is only a verse maker, and he is writing this brieflet for the purpose of suggesting some of the benefits that accrue from such efforts (possibly it would be more exact to say—*labors*).

And that is one of the advantages to be secured by verse writing; one is compelled to exercise painstaking care in the choice of words; and this is true for various reasons. It is

quite essential to the making of good verses that much be expressed in little, and that involves a careful selection of words, so that a line may often say as much as a paragraph in the form of prose. Then while "poetic license" permits an occasional slip in rhyme or rhythm, it is very important that these slips occur very infrequently. Many an otherwise good verse is absolutely spoiled by such a slip. Two words might have almost exactly the same meaning, while one of them would make a verse beautiful and the other would deform it. Then there is the further, and much more important, suggestion: such study of words is intellectually enriching. It leads out into many a field of fruitful thought. It discovers many a lead to literary wealth.

The writer keeps by him, and makes constant use of, Roget's Thesaurus, which is indeed, a "Treasury of English Words." One is surprised, if not amazed, again and again as he pores over its pages, as he lights upon treasure after treasure. How often the word first suggested seems to fall short of what one wishes to say; he opens the "Thesaurus" and it points out to him just the word he needed. And what pleasure does such a find afford!

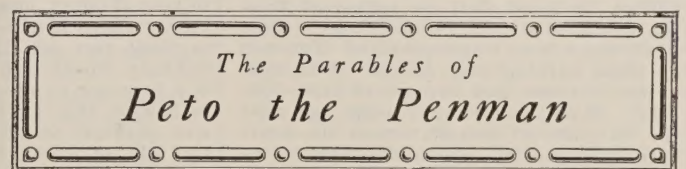
In his answer to Eliphaz, Job exclaims, "How forcible are words of uprightness!" And the author of Ecclesiastes says, "The preacher sought to find out acceptable (margin, 'words of delight') words, and that which was written uprightly, even words of truth!" It would seem from either of those statements that even in those early times wise men did not hesitate to engage in a "word" hunt, though, obviously, good words were fewer and therefore more difficult of capture. While, however, the finding of "words of delight" is an exceedingly delightful pastime, the finer and happier product is obtained in the effect upon the finder. It is intellectually exhilarating exercise, but it results in the enlargement of the mental faculties. It quickens the understanding. It refines the taste. It widens the outlook. A "word of delight" affords inspiration to the soul!

There is the further reward of "verse making," in that faithful endeavor will occasionally result in the making of a verse that is really worth while. If the finding of a choice word—a word that fits the place into which it is put and is at the same time mellifluous—if the finding of such a word is a source of mental exhilaration, what must be the feeling excited when, perchance, an entire beautiful verse is written!

However, let not everyone who may chance to read these lines engage immediately in "verse making"; for, I suppose, in that case, that even the world itself would not contain all the verses that might be written! Besides, think of what would happen to the poor editors.

—G. S. R.

* * *



THE PARABLE OF THE DART BALL

The benign and gentle Elder with the unusual cryptographic initials, J. Q. T., helped to organize a Churchmen's League in our Church. It meets monthly, the League; the Church is on a weekly basis. It discusseth problems and doeth business in the way men carry on today, with celerity and dispatch. Motion follows motion and it is done (provided the Committee functions) decently and in order. Then cometh something for the Inner Man, and we eat until there is nothing left to eat, which is as it should be. Sanctuary crumbs ought to be microscopic in dimensions. Then cometh the Hour for Relaxation, for men don't want to go home after having eaten sandwiches and pretzels and strawberry shortcake. So we play. We have an indoor baseball game. It is mounted on a frame and protected with side frames. Darts fly in all directions and lodge in the wall, on the ceiling, and one went through a pane of glass. Indoor baseball is great sport. Everything is left to chance. The scorer is a busy man and when a side wins the noise is uproarious, whatever that may be. Then

cometh a game of indoor rubber quoits, which permit an entirely new set of excuses for failure to throw a ringer. Now a volley ball team is fixin' up the Church lawn and by next week the neighbors will be threatening to move elsewhere if the noise on the Church lawn does not tone down. But—everybody is happy, the dues come in, and the women are beginning to investigate why the men attend the League's meeting 90 per cent strong.

And the Penman speculates why he waited so long a time to organize his men when the prospect of play and a good time (something to eat) brings them out in such goodly

numbers. The man who abridged a baseball diamond into a 4 by 4 feet paper field and substituted a feathered dart for an ash bat, was a genius. Was it the same individual who invented miniature golf? We know not, but men Want to Play, and at any rate dart ball satisfies the desire of the fellow who can't hit a Real Ball for a Home Run. Dart ball, moreover, makes a group very chummy, and we recommend this game as a fine indoor sport for Churchmen who are too dignified or too corpulent to Play Ball on a big diamond. Moral: There are some substitutes that are really worth while.

Are Personal Devotions Going Out of Fashion?

By WM. F. KOSMAN, D.D.

If an inventory could be made of the lives of any considerable number of men and women today the results probably would show that lifting the heart to God in a definite act of devotion is by no means a popular pastime. Daily prayer may or may not have been the habit of multitudes in previous generations but there can be no doubt that today

"... in this world
Of coins and wines and motor-horns; this world
Of figures and of men who trust in facts;
This pitiable, hypocritic world
Where men with blinkered eyes and hobbled feet
Grope down a narrow gorge and call it life," . . .

the number of those who have time and inclination to "wait upon the Lord" is not large.

Difficulties in the Way

One difficulty in the way lies in the mechanization of life. Masses of folk are so caught up in the web of things, so occupied with the mere mechanics of living, that they become automatic in their reactions to life and the cultivation of spiritual interests is not thought of. That this is true at a time when the conditions under which most people live make spiritual relaxation and escape from the tensions of life indispensable to healthy personality renders the situation all the more tragic.

What pathos in the story of Christians who, after years of religious nurture, living perhaps in the atmosphere of the very temple of God, gradually allow themselves to become so earthbound in mind and so callous in spirit that to withdraw from the world, to see things whole and to hear God's voice, is no longer possible! For such as these nothing will do but to be converted—to turn and become as little children. Jesus pointed out long ago that the Kingdom of Heaven enters the heart only by way of the openmindedness of the child.

Furthermore, it may be that personal devotions are being made impossible for some in our day by what Rufus Jones designates "a thin rationalizing tendency." Some folk are caught up by the prevailing disposition to regard everything that does not lend itself to explanation by the scientific theory of antecedent causes as something weak and antiquated. They are inclined to suppose that the achievements and triumphs of science have made it impossible to put confidence in the less exacting and less compelling methods of religion.

That such is far from the case is evidenced by the fact that scientists themselves are today making clear the limitations of science. They are pointing out that "the methods of exact description and causal explanation can apply only to certain parts and levels of our universe and the values of life and the realities attaching to them call for quite a different way of approach."

This is a great gain for religion and

opens the way to an emancipation from the fear men have had that when they turned to God in devotion and prayer they were following a method of seeking reality intellectually outmoded. For release from some of our religious inhibitions we have the scientists themselves to thank.

TAKE CHRIST WITH YOU

Take Christ with you on your vacation,
He will be happy to travel with you,
You will find Him a helpful companion
In whatever you strive to do.

Give Him a place at your campfire,
Let Him walk with you by the sea,
Or stand with you on a mountain-top;
There is no better guide than He.

As a friend, He is so understanding,
Sympathetic, and tender, and true,
So forgiving, too, should you slight Him—
Oh, take Christ along with you, do!

Grace H. Poffenberger.

A Rational Basis

The fact is that there is a rational basis for the practice of setting the mind upon God and expecting effect therefrom. Jesus indicated this when He said: "If ye then, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask Him?" That is: if in ordinary human and social relations there is a response to need, is it not reasonable to believe that an infinitely more responsive goodness dwells at the heart of reality? In other words, there is a rational basis for the claim that God is ever more willing to flood our inner life with His Spirit than we are to give our children bread. Surely, if He be God at all, He is constantly seeking us, waiting to impart His Spirit to us, ready to share Himself with us.

Speak to Him thou, for He hears,
And spirit with spirit can meet.
Nearer is He than breathing,
Closer than hands and feet.

"When thou prayest," says Jesus, "enter into thine inner chamber and having shut the door, pray to thy Father who is in secret; and thy Father who seeth what is secret shall recompense thee."

The Indispensable Condition

The one indispensable condition on our part is concentrated attention. Bertha Conde makes it clear that our consciousness of anything becomes vivid only as we give it undivided attention. This world abounds in phenomena of all sorts; it teems with infinite wonders—but, mani-

festly, it can mean no more to us than our thought of it—our apperception of it. "The greatest facts," she says, "will fail to register with us unless we give them heed. There is an exact ratio between the size of our world and our mental alertness." Likewise, there is an exact ratio between the intensity of God's existence for us and the degree of our spiritual attentiveness. When, unhurried and silent, and freed from the tensions of life, we concentrate upon objective reality, upon that Other and Greater than ourselves, the One within ourselves and yet above ourselves; when, as Plotinus puts it,

"we strive to bring the God which is within into harmony with the God which is in the Universe," . . .

it is then that we fulfill the conditions necessary for the light of God's presence to break through to us and His creative Spirit to possess us.

God is able to give Himself to us only as we consciously give thought and attention to Him. This means that to find God—even though He is ever more ready to come near to us than we can possibly desire to come near to Him—we must seek Him, and as we seek Him we shall find Him. "Thou shalt find Him if thou search after Him with all thy heart and with all thy soul." As we find Him, as the soul does business with God, we begin to vibrate with the inexhaustible energy of God. We may not understand this. It may be something forever veiled in mystery; but fortunately, as Rufus Jones points out, "we do not need to understand the vital processes and energies of life before we utilize them and start living by them." We may not know Who nor what God is; we may find human language inadequate to express the deep faith of the soul. But of this we may be sure: God Who made us and holds us in life is able to impart power to us and to feed the energies of our spirit. The history of humanity glows with too many men and women gloriously and radiantly empowered of Him to gain-say it. Call the roll of men and women who down through the centuries righted social wrongs, wiped out the just grievances of men, pioneered for the Kingdom of Righteousness and you hail men and women who habitually withdrew from the world for communion with the Eternal and who came back into the world surcharged with power to serve the life of their day more heroically and triumphantly than before. Moses on the mount; Paul in the wilderness; Abraham Lincoln in the inner room of the White House—all looked into the face of God—and having looked into the face of God went out into the world to reflect something of the glory thereof in their own lives. Evelyn Underhill writes:

"The life of the spirit can be resumed as the reaction of different temperaments to the one abiding and inexhaustibly satisfying object of their love. It is the answer made by the whole supple, plastic self, rational and

instinctive, active and contemplative, to any or all of the objective experiences of religion; whether of an encompassing and transient Reality, of a Divine companionship or of Immanent Spirit. Such a response, fully made, is found on the one hand, to call forth the most heroic, most beautiful, most tender qualities in human nature; all that we call holiness, the transfiguration of mere ethics by a supernatural loveliness, breathing another air, satisfying another standard than those of the temporal world. On the other hand, this response of self is repaid by a new sensitiveness and receptivity, a new influx of power. To use theological language, will is answered by grace and as the will's dedication rises toward completeness, the more fully does new life flow in."

Necessity

Of the necessity of personal devotions, therefore, there can be no doubt. Who does not need spiritual relaxation; escape

from the tensions of life? Who, wishing to get into life more strenuously, does not need to withdraw from it a bit to see it whole and to get God's point of view? Who does not need to be spoken to of God, to be encouraged and comforted of Him, to be filled with the Holy Ghost?

Indeed, for Christian people, set in this modern world, nothing is so necessary as the habitual practice of this inner act of devotion. Without it we merely exist, a prey to our own fitful moods and whims and enslaved by the uncertain domination of our environment. Moreover, we are challenged by tremendous tasks and find ourselves at times non-plussed and overwhelmed by the complexities and difficulties in which we are involved. It is imperative, therefore, that we maintain somewhere in our crowded lives a few quiet moments in which to establish a connecting current between ourselves and the ultimate Source of energy and life.

Some things we can do unaided. We can formulate creeds, promulgate programs, issue statements, adopt resolutions

in our own strength and do it pretty well. But to maintain ourselves as Christian personalities in this world so largely impersonal; to touch the teeming life about us with divine fire kindled upon the altar of our own hearts—this is an undertaking so tremendous that, almost whether we will or no, we are driven to our knees to await the influx of the presence and power of One greater than ourselves. Habitually we must assume that relaxed and yet attentive attitude of unhurried receptivity in which God can touch us and impart to us some of the creativeness and energy of His own life and spirit.

"Why, therefore, should we do ourselves this wrong

Or others—that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,

And joy, and strength, and courage are
with Thee?"

Christian Loyalty

By PURD E. DEITZ

In a recent essay, Prof. William Lyon Phelps observes that "the Christian Church has had in every century of its existence able, honest, determined foes, who have done their best to destroy it; it is probable that they have done it no injury. Nor have the frank sensualists and materialists hurt it at all. It has been injured only by its professed friends." I am willing to take this as a word for myself. No doubt in common with many in the pulpit today, I have been engaging the battle with the less dangerous foemen. Bertrand Russell, Walter Lippmann, the materialists and humanists in general may be dangerous indeed as representing certain philosophical tendencies, but their greatest danger lies in being an encouragement towards defection to those who are already lacking in loyalty.

The Church's need today is for the well-considered loyalty of devoted Christian people, and her greatest danger is in the number of her professed friends who may have the form of loyalty but fail to possess its true and sacrificial spirit. True Christian loyalty is the loyalty of Christ, in which there is no hiatus between profession and practice. "My meat is to do the will of Him that sent Me and to accomplish His work," said Jesus (John 4:34), and it is this kind of loyalty which measures the fidelity of every follower—a loyalty that demands the whole of life, that grips one until he also takes hold and will not let go.

The Central Loyalty

Perhaps we are suffering not so much from a lack of loyalty, as from too many loyalties. The extension as well as the intensifying of life has led to a wide diversification of interests. Most lives reach out in many directions and are laid hold of by many causes and relationships. The demands of our modern life are more numerous and more complex than ever before. One's loyalty to the family circle may well come into conflict with loyalty to the social group or business circle; national and religious loyalties may seem to be at cross purposes. The more numerous our loyalties become, the more opportunity there seems to be for conflict. Each one calls for sacrifices that the others seem unwilling to grant. Perhaps this may explain why there is such an appearance of disloyalty. People are so caught in the cross currents of many loyalties that they scarcely know which to make pre-eminent. Ministers are no exception to this; indeed, we are rather a shining example. We feel the tug of so many interests, the pressure of so many loyalties.

THE THINGS THAT ARE GOD'S

"Render unto Caesar the things that are Caesar's; but unto God the things that are God's."

What are the things that are God's own?

He does not crave our silver-gold;
The mighty God on His high throne
Has richer treasures manifold.

Once Jesus said that He was king
Over the kingdom of the truth;
And unto Him His subjects bring
Their faith and hope and love, forsooth.

These are the gifts to give to Him:
A faith that's ever firm and strong,

A hope whose light is never dim,
A love just breaking into song!

That faith, indeed, will make us strong

To do the work that's ours to do—
To bear the burdens that belong
To us to bear the journey through.

That hope, forsooth, will light the way

That leads from earth up to the skies,

And make the night as light as day
While we go on to Paradise!

That love will also make us sing
As joyously we journey on;
How will the heavenly arches ring,
And "well done!" echo round the throne!

"Render to God!" oh, who can give
One precious thing to compensate
For all that love by which we live—
By which we enter heaven's gate?

Oh, may I joyous shout and sing!
And freely give to God my all;
Let cheerful hallelujahs ring,
And happy song, and madrigal!

E.

But we are not alone in this. Jesus too had some decisions to make. I well remember the profound influence on my thinking that Simkhovitch's little book, "Towards the Understanding of Jesus," exercised. How clearly was portrayed the conflict between national interest as a patriotic Jew and the highest good as the Son of God, that Jesus faced! Anyone of His talents,

even in a comparatively simple life, must have known the pull of many and disharmonious interests. But the Master was faithful in choosing and holding to one great and central loyalty. "My meat is to do the will of Him that sent Me." Since God's will represented the highest, it would have His utmost. If somehow we could feel our work to be meat and drink. . . . Wasn't it Dean Inge who remarked—"Christianity is a creed for heroes, and we are good-natured little people, trying to please everybody"?

Loyalty as a Modern Virtue

Some may sigh for the "good old days" when loyalty was the supreme virtue, when life was simpler and the Church held the center of attraction for the bulk of community life. But I feel that our modern life is increasingly putting a high value upon loyalty and that here is a resource that the Kingdom work can well make use of. Principal Jacks has pointed out that with all the faults of our modern industrial society, it has certain valuable tendencies that augur well for the future. Prominent among these virtues is what he chooses to call "trusteeship." A little reflection will convince one that this is true. Greater loyalty and fidelity are demanded in the business world than ever before. Although there are enough exceptions to prove the rule, no doubt, yet vast sums of money and property are handled daily by institutions and men with remarkably small loss. Accuracy and industry are insisted upon. Responsibility is bestowed generously upon subordinates. The rule of business is that loyalty to the interests of the business house come first. In science, which has so largely guided our business life, this is likewise true. Fidelity to the truth comes before personal or private interest. There is an unwritten code in much of our modern life that lays emphasis upon the fidelity of individuals to some larger good.

By so much at least, our age is learning from Jesus and His insistence upon the spirit of stewardship. If men are overwhelmingly discouraged and afraid in a time of business depression, may it not be because they feel so keenly their failure to add five talents to the five already given? At any rate, with some areas of our common life so organized that a hurried sign of the hand can bind a bargain involving huge sums of money, as on the stock exchange, it is evident that the Church may well seize upon this important resource, and come to expect more and more of her members. May it be that the Church is not demanding the loyalty of

Christians because her leaders have not been found willing to pay the price of personal loyalty?

Loyalty and Freedom

It may be that we are a bit afraid of being too loyal. We suspect that the price demanded might be too great. To give our utmost fidelity seems to require that we surrender our freedom, and if there is anything that we are loath to give up (and I speak as a minister of the Reformed Church) it is that. Now it is unquestionably true that a blind loyalty is slavery. We are not required as Christians to work up artificial enthusiasm for one program after another, or to support institutions and practices that are out-moded. To appeal for such loyalty is to turn men eventually against the very thing for which you hope to win allegiance. But all of us have found that a bit of generous and co-operative thought will soon lead to the

alignment of self with the larger group in carrying out the work of the Kingdom. Any loyalty will mean some adjustment of personal tastes and desires, even some degree of sacrificing, but this does not detract from its joy.

The fact is that, when carried to its highest expression in doing God's will, true loyalty is the path to freedom. When it becomes to us as life's very meat and drink to accomplish the Father's work, it is no longer bondage. Perhaps if we had to suffer for being members of the Reformed Church, we could see this more clearly. It might not be so hard to arouse a genuine and widespread loyalty. Our Church Hymnal unfortunately omits the second stanza of the hymn "Faith of Our Fathers." Do you recall how it runs? "Our fathers, chained in prisons dark, were still in heart and conscience free." Those who are loyal to the Highest are kept free in heart and

conscience. Can there be any more desirable freedom?

God will keep faith with those who are loyal to Him. Moses endured, "as seeing Him who is invisible." Christ found His life nourished and nurtured until He could offer it before the world as a token of faithfulness and sacrifice. Who will feed upon Him in true loyalty? With each one changing the name of the place to fit his own situation, can we not cry out with William Blake—

"Bring me my bow of burning gold!

Bring me my arrows of desire!

Bring me my Spear! O clouds, unfold,

Bring me my chariot of fire!

I will not cease from mental fight,

Nor shall my sword sleep in my hand,

Till we have built Jerusalem

In England's green and pleasant land."

Philadelphia, Pa.

Etiquette for Employers

By GEORGE E. HUNTLEY, D.D.

Whom the gods would destroy they first make—arrogant.

Prophets whose experience and position give weight to their words tell us that in our social order very radical readjustments are soon to be made.

Some people fear a cataclysm; some hope for it; some intend it.

Men as far apart in temperament and sympathy as John Haynes Holmes and Nicholas Murray Butler unite in utterances very disturbing to the lovers of the status quo. For example, read the commencement address of Holmes at St. Lawrence and that of Butler at Columbia.

Let us pray that the impending changes, tremendous though they may be, shall come without hatred or violence.

If, however, there must be tragedy, it will result not entirely from rebellion against a ridiculous and intolerable distribution of the products of industry, but partly from the overbearing and unbrotherly attitude that many employers take toward the workers in their service. Reasonable courtesy would go far to prevent class antipathy.

Blood boils at 212 degrees Fahrenheit. I am sure that at this moment my blood is far above the point of ebullition. Any decent man, seeing what I saw this morning, would share my righteous anger and indignation. To a contractor next door came an applicant for work. The former was well dressed, fat from over-feeding, well satisfied with himself, his position of power, his system of management. He was the very incarnation of exasperating complacency. The applicant, plainly respectable and industrious, was shabby, hungry of eye and probably hungry of stomach, apparently one of the thousands of victims of that "hope deferred that maketh the heart sick." I do not know him; but I am acquainted with members of his class who have gone from place to place, eager to work hard, eager to work at anything, and who have been turned away time and time and time again until the very spirit of manhood has been crushed.

Trembling he approached the big boss. Hesitatingly he appealed for a job, even if it were only for a few hours. I shall never forget till my dying day the look on that poor man's face—a combination of eagerness and despair, the expression of one who insists on hoping though he well knows that there is nothing for which to hope. And what reply was made by the friend of the expansive waist-coat? Did he shake his head with regret? Did he say, "I am sorry, Brother, but I really haven't a thing to offer you"? Did he say, "I hope that some day I can do better for you"?

O GLORY! GOD IS LOVE!

By B. F. M. Sours

O glory! Glory!—God is love!

The rocks and mountainsides

Tell of the vastness of the Realm

And that His strength abides.

His are the rivulets and rills,

The valleys and the flowering hills,

The sunshine that the meadow fills,

And all the worlds besides.

O glory! Glory!—God is love!

He whispers love to me,

And lo! I came — praise to His

Name!—

His happy child to be;

And ever all the worlds afar,

The beaming sun, the trembling star,

And all the happy worlds that are,

Speak happiness to me.

I bow before His holy Throne

And own Him Lord of all.

I bring my little offering,—

He hears me when I call:

And all my days I sing His praise;

I shout and triumph all the days

Until I pass beyond the haze

To Glory—that is all:—

But is that all? O heart of mine,

It is not all to thee:

Loud hast thou heard the call di-

vine—

He died to ransom me!

The Resurrected One awaits

Beyond the Heavenly, happy gates,

And there new blessed joy creates

In glory, soul, for thee.

Mechanicsburg, Pa.

What reply? No reply. He stood and looked before him, without as much as moving an eyelash, his face indicating the most absolute unconcern. No adamant could have been harder. He would have paid more attention to a fly. He would have paid more attention to the wind. The needy one remained, watching, waiting, at first daring to believe that the other was deeply considering his application. His look changed to one of supplication. Then, at last, he turned away, his shoulders shaken; turned away humiliated and broken.

My theology compels me to take an optimistic view of the final development of every human soul; but I expect that contractor to be one of the very last to find salvation.

I wonder if that contemptuous man of power would have been surprised if that rejected man of need had lifted a rock and hurled it at his head. I wonder if that class represented by that contractor would think it strange if the under dogs whom they despise should assert themselves in sudden might and do terrible things.

For some reason, human beings do not enjoy being treated with disdain. Long-time residents in India assert that the real trouble between the English and their subjects is not salt, is not taxation, is not procedure in the courts. Those matters are superficial. Of deeper significance is the burning resentment due to the contempt with which members of a race that assumes its own superiority treat the members of another over which they have political or military control. The East Indian is not quite convinced that he ought to regard himself as merely dust of the earth. If this spirit of self-assertion prevails slightly in the Orient, how much more may we expect to find it in America, where for generations our citizens have been taught that "every man is as good as any other—and a mighty sight better!"

To what extent that Cambridge contractor represents the employers of the nation I am not prepared to say. I know that he does not typify them all. I know that the spirit of noblesse oblige is consistently manifested by some capitalists. I know that some treat their workers with politeness and some treat theirs even with paternalism. All honor to those who recognize the opportunities and responsibilities of their stewardship. If such are in the majority, it augurs well for our country.

I do not think that they were in the majority a few years ago when I wore, not white collars, but blue overalls.

I remember when a certain lad of sixteen years ran a milling machine ten hours a day, or, in spite of his over-elongated limbs, crawled into little, dark, airless bins and packed away surplus hinges. Between the managers in the office and the wage-slaves in the factory there was a great gulf fixed. The president of the company walked every day through the work-rooms. He was interested in the machinery; he was interested in the raw materials; he was interested in the finished products. He was not interested in the men and women who gave their all for his profit. For them never a word. For them never a glance. What a fine investment for that man an occasional friendly smile would have been! The example of the president was followed by the vice-president; the example of the vice-

president was followed by the treasurer; and so on all down the line. Departmental foremen, obsequious toward the overlords, were stony tyrants toward their employees. I know about that factory; for I was that lad.

I remember also when a boy, slightly older, entered the office of a daily paper to become a printer's devil. O, the editor and proprietor was a great man; tall silk hat (ministers, editors and lawyers wore them then); cut-away coat; patent-leather shoes; kid gloves; cane! And a magnificent aloofness toward the worms-of-the-dust who did his work. One day he came to the pressroom after hours and found the lad there alone. There was an accumulation of black grease and oil in the zinc pans beneath the press. "Boy," said the editor, "get down on the floor." The boy got down. "Now I want you to understand that you are to spend **one hour** every day cleaning up under that press." "Yes, sir." Little did he know or care that that youngest apprentice, like every printer's

devil, was doing twice as much work as any ordinary man. "Yes, sir," said the boy, who was paid the munificent salary of three dollars a week. I know about that office; for I was that devil.

Some people try to make a lot of fun about the suggestion of friendship and fellowship between the employers and the employed. A sarcastic writer of the present pictures a possible manner of getting a ship under way. "The captain walks on tiptoe to the break of the poop and invites the crew to meet him half way. He then drops a little curtsy and in a lovely voice addresses the men something after this fashion: "Good morning, gentlemen; I trust that you are feeling well and have fully recovered from the fatigue of your last voyage. It is now my duty to proceed to sea and if it is your pleasure to put on your gloves and take in the lines I shall esteem it a great favor. If any of you gentlemen feel the need of further rest, do not hesitate to say so, for we can wait until tomorrow as well as not."

The author is welcome to whatever amusement he can get from his irony. But why not avoid both extremes, the extreme of sickly sentimentality and the extreme of cold-blooded neglect and insult? Why not try a little Christian fraternalism? Why not experiment with common decency?

Undoubtedly the new age is to bring insistent demand for more equitable distribution. I think that it is to bring also an equally urgent demand for courtesy and consideration.

Emily Post and others have written justly popular books on good manners. There are intensely interesting chapters on proper conduct for hosts and guests and brides and grooms and travelers and almost all sorts of people; but searching carefully through several volumes, I find no single mention of "Etiquette for Employers." I wish Mrs. Post would produce a section on that subject—and then see that her rules were obeyed in letter and spirit. She might do much to avert a terrible tragedy.

New Occupations in a Machine Age

II. The Chain-Store Manager

EDWARD H. COTTON

That a revolution is silent does not mean it is any less effective. Every householder knows, or should know, that the community is passing through a silent revolution in the matter of providing the breakfast, luncheon and dinner tables. The day of distribution of groceries by local and independent grocery men is passing; and, like it or not, the energy and efficiency of the chain-store is upon us. We are not debating the justice or injustice of the revolution. It is simply the writing on the wall, which reads that great supply organizations like the First National Store, the Nation Wide Store, and the Great Atlantic and Pacific Tea Company can collect and distribute the necessities of life more economically and satisfactorily than local dealers. In organization there is power—never better demonstrated than in this instance.

The Great Atlantic and Pacific Tea Company was started seventy-two years ago by a man from the state of Maine named John Hartford. He opened a small grocery store on a downtown corner of New York City. Mr. Hartford, being a man of discernment and ambition, conceived the idea of establishing a succession of small provision stores across the continent. The result is a mammoth chain of more than 16,000 stores, and the most extensive and successful attempt to distribute provisions ever known. Under the management of Mr. Hartford, son of the founder, all these 16,000 stores prosper. There is but one requirement—the store must pay. All locations found to be doing business under \$400 a week are removed or incorporated in larger establishments, because experiment has proved that a business of less amount is not profitable.

A. and P. stores conducted under modern methods do not resemble much the old local grocery with its coal stove and circle of upturned firkins, its swinging kerosene lamps, its open barrels of soap-chips, pickles, sugar, flour and prunes, its fly-paper and decaying bananas, and its glass-case of children's candies.

The chain-store manager is an entirely different sort of provision-man. He is a selected person. He must have energy and initiative. He must know the provision business thoroughly. He must understand his customers, be a good buyer, and know how to hire and handle men. In addition he needs to be a financier, for through his hands pass daily large sums of other people's money. When you add to that knowledge of and control over three distinct departments—groceries, fruit and meats—you need a versatile, energetic and discreet individual.

It was such a manager who told me his story, the result of six years association with chain-store management. We relate it here as rather distinctive, and in keeping with the latest trend in distribution of the necessities of life.

"I am in the store at 6.30 o'clock in the morning," the manager began, "though the doors are not opened until an hour later. My first duty is to see that my cash is right. My next, to make sure that the store is swept and attractive, seeing to it that our cheese, butter and milk chests are clean. We pay especial attention to the windows: hose them down to give them a bright sparkling appearance, and prepare our window display and advertising. Fresh bread comes in each morning, and we arrange that on the counter. We also find fruit waiting for us, for we get a delivery of fruit each day instead of three times a week as formerly. Afterwards I look at my mail for change of prices. Values change daily; and the morning papers may be carrying advertisements of reductions. When we have checked up all those details the store is ready for the trade, and we open the doors.

"A chain-store manager must study the policies of his company. He should manage the store as if it were his own; pay as much attention to buying and selling, display of commodities, methods to attract trade. Our company is good to us. I could name managers who have failed to do a paying business. Were they discharged? No; they were kept on, with the company suggesting ways and means of improvement. I have known several employees who have left us hoping to find a better job; but sooner or later most have come back. We have men with us who have been machinists, shoemakers, mill-workers, even college graduates. All of them are satisfied. In these days of scarcity of work, when you get a permanent position with a good company, why shouldn't you be happy?

"I could talk all night about the sound policy of chain-store management. We do not wish to interfere in any way with independent stores. We go into a town and offer the best service we are capable of. I served an apprenticeship with the independent store, and was for that method as long as I was with it. But after experiencing the policy and management of the chain-store I wouldn't go back under any condition. For one thing, the organization always gives the customer the benefit of any break in the wholesale market, something the independent dealer will not, perhaps cannot, always do. For instance, last week the wholesale price of butter

dropped sharply to twenty-five cents a pound, cheaper than I have ever known it. The Company at once passed on the reduction to the trade. Once more, we extend no credit. And we think we are teaching the community the necessity of paying as it goes, a lesson it needs to learn judging from the recent depression, which expert financiers say was due in large part to an over-weighted credit system. We can distribute provisions at lower rates and assure customers of fresh commodities because we handle in large quantities and make quick turnovers.

"We would like to have it distinctly understood that we are not in a town to compete with existing business, but to give service to the citizens.

"My training was on the meat end, being what was known as a meat-man. My first assignment with the Company was in a large city in New England locating meat departments in stores already established. I opened fifty-six such markets in two years, doing all the buying and engaging all the help. Following that I went to Canada and opened thirty-eight meat departments in Montreal and neighboring towns. It is the help that is our problem. We are allowed 6¼ per cent of the grocery trade for help, and 8¼ per cent of the meat trade—meat-men coming higher. Our men have to be quick, efficient, obliging and honest; and the more they know of the provision business the better. I did my own pricing, based, of course, on costs. Each piece of meat has to be broken down, and prices placed on the different cuts guaranteeing a profit, though most of our prices are set for us at the central office.

"Fruit is a source of concern because much of it is perishable and will not remain salable over night. The Company allows us a certain amount for shrinkage, giving us credit for all waste of fruit and breakage of bottled goods. But we are supposed to watch perishable goods, and keep them moving. A manager of a combination store must keep his eyes on all his commodities, observe what is selling, what remains on the shelves, and what stock is exhausted. My weekly order goes in on Thursday and is filled Monday. I put in two solid hours of hard work on that order. No good manager will ever allow a customer to ask for an article of which the supply is exhausted; because that customer may go across the road, find it in another store, and continue to trade there. I tell my men to drop at once whatever they happen to be doing just as soon as a prospective buyer comes to the counter. We couldn't run the store a day

without buyers; and they need to be met promptly, cheerfully and efficiently.

"Whatever happens, and however we may be feeling, we intend to smile. A man came in the other day and asked one of my meat clerks to show him slices of ham we were displaying on a platter in the case. The man complained that the ham had a green tinge; and remarked that it must be bad. I overheard the conversation, stepped into the picture, and assured the customer in my best manner that fresh cut ham was liable to have that tinge, agreeing to cut one and prove it to his satisfaction. He refused to listen, insisted that the ham was spoiled, and walked off. What can you do? It wouldn't do any good to chase such people to the door and beg them to reconsider. We get a few such persons. But by far the most are reasonable and appreciative. If some do not treat you right you must try to treat them right. A smile and a little friendly helpful information may win them over."

This particular manager had attracted

my attention. He had been the third in as many weeks; for that particular store handled a combination of groceries, bottled goods, fruit and meat, stood on a busy corner, and did a rapid-fire business all day long. He had a smile which went on at 7.30 o'clock in the morning and had not come off at 6.30 o'clock in the evening. He was just as interested in his company's interest and just as eager to sell at the end of the day as at the beginning. He literally ran from the grocery department where he had been selling and wrapping up cereals, crackers, butter and flavoring extracts, to the meat department where he cut off slices of sirloin steak, dressed a chicken or prepared a fish for baking. He showed everywhere and continually the same freshness and enthusiasm and concern for the customers' well-being. His personality attracted trade as an orator's magnetic eloquence attracts audiences. It was a mystery how he could perpetually summon so much vitality and even temper, until he told me that he loved his work;

and the more of it he had to do the better he liked it. But he was the singular type of individual who would like any work, short of shoveling muck, and get on in it.

"The only thing I do not like," he observed, "is the fact that I must leave in the morning before my family is up; and at night I don't see much of them either." I understood his feelings after meeting his attractive wife and two daughters; and wondered just how much influence so fine a family had in making him so efficient and buoyant. Considerable, I suspect.

"But how about vacations?" I inquired. "You are working six days a week, twelve hours a day, with extra desk-work often necessary on Sunday."

"Oh," he remarked, "I got two weeks last year, but that was a different line. I don't know what will happen this year. Whatever does, we won't complain."

Next Week: The Commercial Engineer with the Telephone Company

The Kingdom of God in the New Testament

By Ernest F. Scott, New York: Macmillan Company

Reviewed by J. A. MacCALLUM

In this book we have as perfect an example as we might hope to find of pure scholarship. There is no man in America who can speak upon any New Testament problem with greater authority than Dr. Scott. In addition to his massive learning which overlooks no relevant fact, he has the art, rare among men of high erudition, of grasping and arranging the salient features of his subject in such balance and perspective, that the reader is convinced that the last word upon it has been uttered. His style is so simple and clear, without the least effort toward rhetorical impressiveness, that one might easily fail to realize the profundity and scope of his argument. Moreover, Dr. Scott never wanders from his theme and resists every temptation to heighten his colors by discussing its collateral aspects. The ultimate effect of this rigor of method is so to condense the body of truth he presents that its appeal is likely to be restricted to specialists in New Testament study. Theoretically this should include all clergymen, but in practice, we must admit that only a comparatively few preachers have much more than a homiletical interest in the charter of their faith. It is a pity that this is so, because it tends to make their teaching lop-sided and sporadic since it lacks the stabilization of a metaphysical and historical background. What Dr. Scott has done in this book is to show the central place that the idea of the Kingdom of God holds in the teaching of Jesus in particular and in the New Testament in gen-

eral. Notwithstanding this fact, which is self-evident to the casual reader of today, for centuries the Kingdom was overlooked or ignored by the Church. The Westminster Confession of Faith and most of the other great creedal documents, either make the most scanty references to it or fail to mention it altogether. Dr. Scott explains this anomaly by affirming that "in the early centuries the idea of the Kingdom came to merge itself almost entirely with that of the Church." But surely in the new emphasis that was thus established several of the most important elements in the idea of the Kingdom were lost. The Church was too restricted a vehicle to hold them, too dependent upon transitory interests. The rediscovery of the Kingdom dates back a generation or so ago to the late Josiah Strong and other social reformers. It is perhaps not untrue to say that the theologian has been forced to a revaluation of the teaching of Jesus by the sociologist who has found in reading the New Testament a wealth of material adapted to his purpose.

If any adverse criticism of Dr. Scott's work is justifiable, it is that he has worked within too narrow limits. "What do they know of England, who only England know?" Doubtless he would answer that it was beyond his purpose to apply the truth he has recovered from a New Testament that had been so largely lost because of erroneous emphasis, leaving that duty to the practical teacher of ethics and reli-

gion. But the response is that the New Testament of today is not the New Testament of yesterday. It cannot be isolated from its environment, and its only environment now is the mind of the age. If such an isolation is attempted, it becomes a dead and not a living thing, of only academic interest to the modern interpreter of life. For this reason we are justified in requiring of the scholar frequent contacts with the life of his time that there may be no break in the continuity of the religious outlook.

Doubtless there are a number of statements made by Dr. Scott to which exception may be taken by a reader who is not committed to a Christian view of the world. This raises the question as to how far the scholar is justified in being a propagandist. For instance, does the uniqueness of Jesus rest upon the fact that "the conviction that He speaks for God is with Him always, a part of His very being." Was this not also true of Mohammed and many other prophets and teachers of religion? But in spite of every adverse suggestion that may be offered, this book can be recommended without qualification to those who wish to see the New Testament in the perspective of history and relate it to the life of the past and the present. It is safe to say that the preacher who has a grip upon the idea of the Kingdom, as Dr. Scott displays it in its many-sided aspects, will have a growing message adaptable to every change in the life of his time.

NEWS IN BRIEF

CHANGE OF ADDRESS

Rev. F. R. Casselman from Butler, Pa., to 475 E. Perry St., Tiffin, Ohio.

Rev. Dr. Ross F. Wicks, of Newark, N. J., recently was guest preacher in the Dutch Reformed Church at Pompton Lakes, N. J. Dr. Wicks and family leave for Europe July 17.

Boehm's Church, Blue Bell, Pa., Rev. Edwin R. Cook, pastor, has issued an interesting directory of 40 pages with cover, which contains much interesting and valuable material concerning the activities of

this historic congregation, which was founded in 1740.

The next meeting of the Executive Committee of the Federal Council of the Churches of Christ in America will be held in Philadelphia, Dec. 2-4. This promises to be a very important meeting of the Executive Committee.

"God the Supreme Issue," is the title of one of the most edifying sermons in the July number of the "Christian Century Pulpit." It is from the pen of the Rev. Frederick A. Sterner, pastor of Olivet-Trinity Charge, Reading, Pa.

Clergymen of our Church who were in attendance at the Annual Mid-summer Conference for Ministers at Union Theological Seminary, N. Y., June 22 to July 3, included Revs. Theodore C. Brown, James D. Buhrer, Ph.D., M. F. Klingaman, Paul S. Leinbach, D.D., and Oliver H. Sensenig.

Last week's "Messenger" told of the feast of good things to be provided at the 24th year of the Collegeville Summer Assembly, Aug. 3-9. It is a great program. Be sure to send for information at once to Dr. Calvin D. Yost, secretary, Collegeville, Pa.

A CAMPAIGN OF SPIRITUAL EMPHASIS IN THE REFORMED CHURCH

A Timely and Significant Project Challenging the Entire Denomination

Everywhere it is being felt that the Church of Christ faces no more imperative necessity today than that of deepening her own spiritual life. To meet this necessity in our denomination, the Committee on Spiritual Resources of the Executive Committee of the General Synod has planned a campaign of spiritual emphasis to be carried on throughout the bounds of our Church from January to June, 1932.

Through this campaign it is hoped to focus the attention of our people more fully upon the spiritual character of the work of the Church and to create a keener appreciation of the challenge which a changing world order is bringing to the followers of Jesus Christ.

The campaign has been authorized by the Executive Committee and is already adopted by several of the Synods. It will be exclusively a campaign of spiritual emphasis and will have as its direct aims the deepening of the spiritual life of our members and the reaching of the unchurched in our communities. Of such vital importance is this undertaking and so significant are its purposes that it behooves every Pastor, Consistoryman and Church member to give it earnest study and whole-hearted support.

The time between January and June, 1932, will be the intensive period of the campaign. Preparation for this will begin in the fall when a visitation will be made in each Classis by a team of selected men who will hold meetings for general inspiration and prayer and to discuss the plan in detail. These visits are not to conflict with the fall meetings of the Classes and will be made early enough to permit each Pastor and Consistory to incorporate the plan of the campaign within the congregational program for the year 1931-1932.

The preliminary preparation will include the observance of the 400th Anniversary of the death of Ulrich Zwingli on Sunday, October 11th, in every congregation as an occasion to develop a clearer denominational consciousness among our people and to stimulate them to a deeper love and loyalty to the Church.

For adoption and active prosecution in every congregation, a striking and most practical FIVE POINT PROGRAM is suggested. This program will be presented in detail by the teams of selected men visiting the Classes and in a printed outline to be mailed to all Pastors and Consistories in due time. Through a thorough-going application of this Five Point Program it is hoped that the aims of the campaign will be achieved in large measure in every congregation.

To assist in carrying out this program, the Committee on Spiritual Resources is preparing the following pamphlets:

The Reformed Church—its History, Origin and Work.
The Consistoryman
The Duties of Church Members
Worship
The Life of Ulric Zwingli

Responsibility for the program throughout the bounds of each Classis is to rest with the Classical Committee on Evangelism.

The campaign will be THE MAJOR PROJECT OF THE REFORMED CHURCH DURING THE COMING YEAR. Of its necessity and timeliness there can be no doubt. It will serve to accentuate and intensify what should at all times be the chief work of the Church of Jesus Christ. It demands earnest and conscientious consideration by every Pastor and Consistory. If faithfully and intelligently tried out, it will not fail to result in a fruitful renewal of loyalty to the Kingdom of God and in the addition of many new members.

At a time like the present, when material forces are proving their inability to bring lasting satisfaction and when, in many parts of the world, the old economic and political orders are breaking up and men are seeking reality at first hand, it behooves the Church to emphasize the spiritual values of life as never before and to prosecute her true work with all the vigor and intelligence she can muster.

This is a strategic hour for the Church of Jesus Christ.

God help her to make the most of it!

THE COMMITTEE ON SPIRITUAL RESOURCES OF THE
EXECUTIVE COMMITTEE OF THE GENERAL SYNOD.

The last notice has been sent out for the 42nd annual Pen-Mar Reformed Reunion. The date, of course, is Thursday, July 23. Don't fail to be there. The Western Maryland Railway will run several special trains.

For Sale: An A. B. C. Spinner washing machine with non-crushable wringer. Used only a few months and then set aside because it is too small for our large family. Will hold five sheets. It is as good as new. Price new, \$165. Give us your price for it. Address: Berger Memorial Home for the Aged, Wynote, Pa.

Emanuel's (Hill's) Church, Export, Pa., Rev. H. A. Robb, pastor, will celebrate its 110th anniversary by a Home Coming and appropriate services Saturday and Sunday, July 25-26. All friends of this historic Church are invited to attend these days of memory and worship.

Rev. James S. Keppell, of Tiffin, O., aged 65, for 40 years a Reformed Church pastor in Ohio and Michigan, died at his home on July 8. His last pastorate was in Alliance, O., for 17 years. Five years ago he retired, and entered business with his son as a florist in Tiffin.

The second Communion service was held by the recently organized Grace congregation, Valley View, Pa., Rev. Herman J. Naftzinger, pastor, on July 5. 22 persons communed and the offering was \$18.50. This new congregation is paying its Apportionment monthly and is looking forward to a bright future.

Rev. W. M. Diefenderfer, pastor of St. Paul's Church, Sharon, Pa., celebrated the 25th anniversary of his ordination on July 12. He is dean of clergymen in his dis-

trict and formerly was a member of the Sharon High School faculty. A reception in honor of his silver anniversary as a pastor will be held at the Church parsonage the evening of July 29.

Rev. D. A. Brown, of the Carlisle Rural Charge, reports that the D. V. B. S. at Bloersville was a great success, 127 pupils being enlisted. The Children's Day and Communion services throughout the charge were very well attended. The C. E. Society of St. Matthew's Church continues to be particularly wide awake and it is hoped to organize a C. E. Society in Salem congregation.

It is not often that the editor calls special attention to the poems printed in the "Messenger." He prefers as a rule to let them speak for themselves. It seems fitting, however, to direct special attention to the lines entitled, "Water Men," on our cover page. They are written by a young girl and it seems to us they set forth a truly pathetic situation with quite exceptional insight and poetic fancy.

Mr. George W. Gebhart has announced the marriage of his daughter, Esther Meredith, to the Rev. Herman Albert Klahr, on Thursday, July 2, at Miamisburg, O. The groom, who is a son of Grace Reformed Church, Akron, O., is now associate pastor of the Old Stone Presbyterian Church, Cleveland, O. After Aug. 1, Mr. and Mrs. Klahr will be at home at 1241 Giel Ave., Lakewood, O.

The First Vacation Church School in the Mahoning Parish was concluded with commencement exercises on June 19. Enrollment was 81, teachers 12. The Union School was directed by the 2 pastors, Revs. A. P. Snyder and W. W. Moyer. The sup-

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H. P. BERGER : : Lebanon, Pa.

port and appreciation of the community was most enthusiastic. The teachers were all trained and experienced. Next year's school is assured on a greater scale.

The D. V. B. S. of St. Andrew's Church, Allentown, Pa., under the direction of the pastor, Rev. Henry I. Aulenbach, with a corps of 12 teachers, brought its 3-week session to a close on July 9 with an exceptionally fine program. 102 children were enrolled with 41 being present every day. A combined D. V. B. S. and S. S. picnic was held in July 8 at Community Park, Fogelsville, Pa.

On Sunday morning, June 28, the pulpit of St. Paul's Church, Lancaster, Dr. T. A. Alspach, pastor, was filled by Mrs. Catherine Miller Balm, Director of Young People's Work. This Church is to be congratulated upon fine attendance at Sunday School and Church services. Eleven young people have been appointed as delegates to the Senior and Junior Young People's Camp at Camp Mensch Mill.

One of our most cherished readers in Carlisle, Pa., who does the gracious thing of sending her check for 2 years' subscription in advance tells that "among her dearest treasures" she has some "Messengers" of Civil War days given to her by her grandfather. Those who have in their possession "Messengers" of many years ago know how interesting it is to go over their pages. We know of not a few homes where they are really regarded as "treasures."

The good people of Trinity Church, Palmyra, Pa., have just finished renovating the parsonage of their faithful pastor, Rev. Elmer G. Leinbach. Nothing has been left undone to make both interior and exterior appointments complete, and the pastor and family are very happy because of the splendid consideration shown for their comfort. The Church activities are gratifying, and the Church services are well attended.

On July 2, a successful session of three weeks of D. V. B. S. came to a close at Tower City, Pa. It was a community affair and almost 300 children attended. Miss Irene Fosnocht, of Morgantown, was the instructor. Trinity Reformed Church, Rev. C. E. Heffleger, pastor, had 85 enrolled, the largest number of any of the 5 Churches. The Junior teacher, Miss Esther Grim, and the Primary teacher, Mrs. Robert Reedy, of the Bible School, are also members of Trinity Church.

Here is some more good news for those who come to the Spiritual Conference at Franklin and Marshall Academy, July 27-31. President H. H. Apple of F. and M. College has graciously placed the splendid new Fackenthal swimming pool at the disposal of the members of the Conference, and Headmaster E. M. Hartman, of the Academy, will appoint a swimming guard. President Robert A. Bausch advises those who plan to attend the Conference to bring along their bathing suits, either the latest models or others dating back as far as the Civil War.

First Church, Greensburg, Pa., Rev. Dr. L. E. Bair, pastor, has embarked upon an extensive program of alterations and enlargements which not only provides for the extension of the Church auditorium and the installation of a \$12,000 pipe organ, according to the "Pittsburgh Post-Gazette," but also for the erection of a new Church School building. The pipe organ is to be the gift of Mr. Jonas Truxal, a faithful member of the congregation. The total cost of the improvements will, it is estimated, be between \$50,000 and \$75,000.

The closing exercises of the 7th annual D. V. B. S. of West Alexandria, Ohio, were held Friday evening, June 26, in the high school building, where the sessions of the school have been held. The school is a union enterprise, with three Churches co-operating. An attendance of 188 marked an increase of 20 over the enrollment of last year. Of this number, 43 came from our First Reformed Church, which also

TO ALL FRIENDS OF EDUCATION

In this time of uncertainty as to school and college enrollments for the coming year, an appeal is made to pastors, laymen and Reformed men and women generally to stand by their own institutions by sending to them the names of boys and girls, young men and women, who should enroll there. Also to speak to these young persons advising them to investigate by correspondence or personal visit the advantages and claims of their own institutions before enrolling elsewhere. This service should be rendered without special appeal and will be highly appreciated by all of our institutions. Their names and addresses follow:

Franklin and Marshall College (for young men), Lancaster, Pa.

Heidelberg College (Co-educational), Tiffin, Ohio.

Catawba College (Co-educational), Salisbury, N. C.

The Mission House (College and Theological Seminary for Young Men), Plymouth, Wis.

Cedar Crest College (for young women), Allentown, Pa.

Ursinus College (Co-educational), Collegeville, Pa.

Hood College (for young women), Frederick, Md.

Theological Seminary (for young men), Lancaster, Pa.

Central Theological Seminary (for young men), Dayton, Ohio.

F. & M. Academy (for boys), Lancaster, Pa.

Mercersburg Academy (for boys), Mercersburg, Pa.

Massanutten Academy (for boys), Woodstock, Va.

—Joseph H. Apple, President, Association of Schools, Colleges and Seminaries of the Reformed Church in the U. S.

supplied ten of the teachers. Rev. E. B. Yost, pastor of First Reformed Church, is the president of the Bible School Council.

Rev. and Mrs. E. F. Faust and son, Paul,

are vacationing in the Middle West, having a very delightful trip through a great farming country where abundant crops of wheat and oats are being harvested. They left their home in Hazleton, Pa., June 8 and drove to Stillwater, Okla., where two weeks were spent with their son, Mr. Lawrence Faust. Two weeks were spent in Kansas and Iowa, but through the entire trip Mr. Faust reports seeing only one Reformed Church. His pulpit is being supplied by Revs. S. E. Stofflett, D.D., I. G. Snyder and T. C. Hesson.

A union service of the Churches of Westmoreland Classis was held July 12 at St. Paul's or Hill Church near Trauger, Pa. The eloquent addresses were delivered by Dr. C. E. Schaeffer, president of the General Synod, and Dr. J. A. Hollinger, director of visual education in the Pittsburgh schools. The sunset devotions were in charge of Dr. F. C. Seitz, of Greensburg. Both the Reformed and Lutheran Churches were used and the music was led by Judge D. J. Snyder's Gospel Singers, of Greensburg, and the Men's Chorus of Grace Church, Jeannette.

When President Geo. L. Omwake, of Ursinus College, returned from a few days' absence from home following commencement, he found in his mail a letter asking him to come at a certain hour on a certain day to the vault of a certain financial institution. On arriving there he was handed \$25,000 in gilt-edged securities for the endowment of the new science building. A condition of the gift is that the name of the donor be not made public. The treasurer of the college has received \$200 from the estate of Anna R. Stambaugh, of Hanover, and \$1,800 from the estate of A. D. Fetterolf, of Collegeville. The latter is for the endowment of a scholarship.

Zion Church, Nanticoke, Pa., Rev. Robt. W. Hueke, pastor, is steadily making progress. 8 new members were admitted recently. The school conducted its 5th annual D. V. B. S., which was a most decided success. Rev. Mr. Hueke, acting as superintendent. Pastor Hueke has been invited by the president of the Pike's Peak Theological Seminary to come to Colorado Springs, Colo., to address the annual congress of Ministers and Bible Students being held in that city. Services of worship are held at 6 A. M. and 10 A. M., with no evening services during the summer months.

WHAT THE SPIRITUAL CONFERENCE MEANS TO ME

They say that it pays to advertise. But why should one advertise a thing that sells itself year after year? It seems like wasted effort. The hotels of Switzerland do not advertise Alpine sunsets. It is not necessary to do that. All the world has either seen them or heard about them. And, of course, everybody wants to go to Switzerland early and often.

So it is with our Spiritual Conference at Lancaster. It surely requires no advertisement. To tell the truth about its delightful fellowship would sound like an exaggeration to those who have never tasted it, and it would seem but faint praise to an old-timer.

Let others analyse the charm of this unique Conference, and tempt the uninitiated with its rich menu—intellectual, practical, social, recreational. Let them sing the praises of our genial host and hostess, the fame of our champions, the fun of our banquet, and the character and spirit of our papers and discussions. As for myself, I find watching and waiting for this Conference, as for none other. And I rejoice greatly in its success, as, year after year, it seems to reach a higher level of excellence.

Theo. F. Herman.

In the Greencastle, Pa., Charge, Rev. G. Ermine Plott, minister, Children's Day was observed by both Grace and Trinity Churches June 14, and 21. Splendid pro-



Dr. Amos O. Reiter, pastor of the historic St. John's Church, Allentown, Pa.

Dr. Amos O. Reiter, pastor of the historic St. John's Church, Allentown, Pa., is recognized as one of the ablest preachers of our Church, and the subject he is to discuss at the Wednesday evening session of the Spiritual Conference (July 27-31) at F. and M. Academy is one of peculiar timeliness and importance, "The Church and Its Temptations." You will not want to miss this dynamic discussion.

grams had been prepared by both schools and the children took their parts well. The Holy Communion was observed the last Sunday in June. These Churches are making an effort to meet the Classical Apportionments in full. The annual community Memorial service was held in Grace Church on May 24. The minister of Grace Church gave the address. His subject was "Keeping Faith with Our Fallen Comrades." The American Legion and Auxiliary, and participants in former wars, attended in a body. In this group was Captain John Singer, the only surviving member of the local G. A. R.

Rev. Wm. T. Brundick, pastor of Zion's Church, Millersville, Pa., celebrated the 10th anniversary of his ordination, June 28, when he administered the Holy Communion. Rev. Mr. Brundick is an alumnus of F. and M. College and of the Theological Seminary of Lancaster, graduating with the class of 1921. He was ordained in Christ Church, Conieville, Va., in which parish he served until the fall of 1923. From 1923 to 1927 he served Calvary Church, Turtle Creek, Pa., and since June, 1928, he has served as pastor of Zion's Church. During his pastorate at Millersville the Church has been completely renovated, a new organ installed and a parish house erected.

While two of the Boards of our Church received several thousand dollars more and the third Board only \$131 less from the Apportionment during the first six months of 1931 than during the same period of 1930, the Board of Ministerial Relief received \$3,039 less during the first half of 1931 than during the first half of 1930. Is this fair? Our aged and disabled ministers and their widows look to our Church for support and need it, just as much as their active workers of our Church. Let us not forsake our veterans of the Cross. On July 7 one of our veterans, aged 78, wrote saying: "I feel the infirmities of age more and more. How wonderful it is, that in these trying days our dear Heavenly Father has given me you, dear friends, to provide for me, to cheer and comfort me."

Licentiate Wilson Blough De Chant, recent graduate of the Lancaster Theological Seminary, was ordained and installed as the pastor of the Hyndman, Pa., Charge on July 1. Representatives from the four congregations of the charge were present. Rev. Eugene P. Skyles, D.D., conducted the ordination service, Rev. A. M. Wright the installation service and Rev. J. Rauch Stein, D.D., preached the sermon for the occasion on "Shepherding the Flock." The floral decorations tastefully arranged, the presence of Mr. and Mrs. Jacob W. De Chant, Harrisburg, Pa., parents of the pastor-elect, and the fine audience that assembled on mid-week evening, made the occasion memorable and impressive. Rev. and Mrs. De Chant have been graciously welcomed into their field of labor and the outlook for happy and successful work in this historic charge of Somerset Classis is indeed promising.

St. Paul's, Summit Hill, Pa., Rev. E. W. Kohler, pastor, observed Mothers' Day and Children's Day with impressive and inspiring services. The Junior congregation, assisted by the Junior Choir rendered the Mothers' Day service in charge of Mrs. Harry E. Mantz and Mrs. E. W. Kohler. "The Message of Love" was well rendered on Children's Day. Holy Communion on June 14. The Adult Bible Class records a total attendance of 1,073 for the second quarter, which is the largest of any quarter during the 24 years' history of the organized Adult Bible Class. There was an increase of 500 last year over the previous year in the attendance of the class. This flourishing class recently presented a new silk American Flag to the congregation. The flag was presented by William S. Williams, president of the class, and accepted on behalf of the congregation by Elder Anthony Storch.

At the Church School session of Trinity Church, Upper Sandusky, O., Rev. Geo. W.

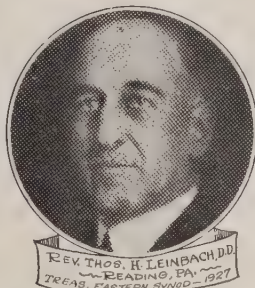
The Thursday evening Banquet is always one of the red letter events of the Spiritual Conference, which meets July 27-31 at F. and M. Academy. Headmaster and Mrs. Hartman always prepare a feast fit for kings, and the brainiest and wittiest of the current crop of after-dinner speakers is then shown to advantage. This year the versatile president of General Synod, Dr. C. E. Schaeffer, will be roastmaster, and the highly impressive themes, "Pessimism," "Optimism," and "Possibilism" will be dissected and embalmed in turn by this great galaxy of stars, Thomas H. Leinbach, D.D., Chas. F. Freeman, and Wm. F. Kosman, D.D. What a treat!



Dr. Chas. E. Schaeffer



Rev. Wm. F. Kosman,
D.D.



REV. THOS. H. LEINBACH, D.D.
READING, PA.—1927
TREAS. EASTERN SYNOD



Rev. Charles F. Freeman

Good, pastor, on July 5, the service was planned in recognition of the 84th birthday of Rev. S. P. Mauger, a regular attendant of Trinity and teacher of the Dorcas S. S. class. His birthday was July 4. Mr. D. L. Dillon, assistant supt., had charge of the service. Miss Mary Border played 2 old-time selections on the violin accompanied on the organ by Mrs. Sidney Rall. "When They Ring the Golden Bells" and "Jesus, I Live to Thee," favorite hymns of Rev. Mr. Mauger, were sung. Rev. Mr. Good gave a brief sketch of the life and work of Mr. Mauger, who spent 46 years in the Christian ministry, during which time he served 5 charges in Ohio and Pennsylvania. Mr. Mauger responded expressing his appreciation and gratitude for having the privilege of thus spending his life in the service of the Master. He also thanked those responsible for this service in his honor.

On July 12 marked the 50th anniversary of the organization of Grace Church, Philadelphia, Rev. Urban C. Gutelius, pastor. This golden jubilee was observed with special services as follows: 10 A. M., a short devotional service by the pastor; 3 special musical numbers, quartette by Misses Ruth and Gertrude Wanner and Messrs. Adam and Daniel Wanner; tenor solo by Mr. Paul A. Moyer, and anthem by the choir; historical sermon, "The First Decade," by the pastor. At 11.15 A. M., the 3 Sunday Schools met in their several departmental rooms. At 8 P. M., an illustrated description of the activities of the Reformed Church in the United States to-

day was given by Rev. J. Rauch Stein, D.D., stated clerk of the General and Eastern Synods. It is understood that there will be a more elaborate celebration of this anniversary in October, centering around the first Congregational Communion service Oct. 31. The D. V. B. S., now in its third week of instruction, will hold its commencement on July 26, at 10 A. M.

The 40th anniversary of the St. Luke's Church at Braddock, Pa., the Rev. John A. Borger, pastor, was celebrated with special services, beginning June 21 and ending with the Holy Communion on June 28. Revs. Ralph J. Harrity, of Altoona, and John F. Bair, of Butler, were the guest ministers on Tuesday and Friday evenings. The Sunday School presented a special program and entertainment on Wednesday evening and the visiting Protestant ministers of Braddock brought greetings on Thursday evening. On Sunday evening Miss Alliene S. De Chant addressed the youth of the congregation on the Young People's Program and in the morning, Dr. J. Rauch Stein preached the Anniversary and Communion sermon on "Pressing on Toward the Goal of the High Calling in Christ Jesus." The St. Luke's congregation has recently renovated its plant, repainted the Church building and parsonage and is now bravely preparing to go to self-support on Jan. 1, 1932. All the services were well attended. Pastor Borger and his wife, together with the members of the Consistory and the officers and teachers of the Sunday School have been greatly encouraged by the interest and loyalty of the

members and friends of the congregation as evidenced in these 40th anniversary services.

The Church of the Incarnation, Newport, Pa., has been served by the following persons since the death of the pastor: On May 2, George F. Dunkleburger, dean of Susquehanna University, Selinsgrove, Pa., and at one time principal of the Newport Public Schools and member of Newport Church; John A. Kleneginus, Columbia, student of the Theological Seminary; on June 7, Rev. Charles R. Hartman, Marysville. A vote was taken that carried, uniting the 3 congregations, Newport, New Bloomfield and Markelville, as one charge, the Newport Charge, and to be served by one minister who shall use the Newport parsonage. On June 14, John A. Heffner, Camp Hill, and Rev. Earl G. Kline preached. The latter also conducted the Children's Day service on June 21. On June 28, Rev. Hobart D. McKeehan, of Huntingdon. On July 2, Preparatory services were conducted by the Landisburg minister, Rev. R. R. Jones. On July 5, Communion, with Rev. James M. Mullan, D.D., Philadelphia, former pastor, officiating. There were large and appreciate audiences and the offering totaled \$125.65. Private Communion were also given. A special Mother's Day service was held May 10 and was in charge of the Young People's classes of the S. S. Prof. C. D. Rothenberger, of the high school, Newport, whose home is in Reading, was the speaker. There was special music by a large choir, also solos and singing by a mixed quartet. On July 6, Miss Anna Sheaffer, aged 20, passed into the spirit world after being ill 6 months.

Special reopening services will be held in Salem Church, Bethel, Pa., Rev. C. M. Rissinger, pastor, on July 19. At the morning service Rev. Elmer S. Noll, D.D., will preach the dedicatory sermon. At the fellowship service at 2 P. M., there will be greetings by Revs. T. W. Rhoads, president of Lebanon Classis; F. W. Ruth; A. R. Bachman, and A. S. Weber, D.D., the latter a son of Salem Church, besides several ministers from other denominations. In the evening the 20th anniversary of the ordination and installation of Pastor Rissinger will take place and the addresses will be made by Revs. Edwin S. Leinbach and J. Lewis Fluck, D.D. In a special number of the "Bethel Charge Herald," the pastor has published a very interesting and concise history of Salem's Church, organized in 1810 and served during its long history by the following pastors: Revs. William Hendel, D.D., 1810-27; Andrew Hovitz, 1827-29; William Good, 1829-30; Thomas H. Leinbach, 1830-64; Charles H. Leinbach, D.D., 1864-83; H. J. Welker, 1884-91; Henry Hilbish, 1893-99; Henry A. Keyser, D.D., 1900-1905; Charles A. Butz, Ph.D., 1905-1908; Thomas H. Bachman, 1909-1910; and Charles M. Rissinger, since 1911. The Church is now provided with a basement for social and educational purposes and a Church auditorium. The auditorium has the pipe organ and choir in the southeast corner, a rear end gallery, a stairway in the northeast corner, leading both outside the building and into the basement. The chancel is provided with a reading lectern, a pulpit, and a high Church altar.

July 12 was a red letter day at St. John's (Gernant's) Church, near Leesport, Pa., Rev. John K. Stoudt, pastor, when a most successful reunion of catechumens of that old congregation was held at 2 P. M. and 8 P. M., the large auditorium being crowded with members and friends of the Church. A surprisingly large number of the classes confirmed were represented in the audience, the oldest representative being Mrs. Rebecca Weiser, confirmed in 1856, just 75 years ago. Mrs. Weiser was presented with a large basket of beautiful flowers. Pastor Stoudt was in charge of the services and the speakers of the day were Rev. Daniel E. Schaeffer, the only former pastor still living; Prof. Otis S. Rothenberger, prominent layman of the



Dr. Henry I. Stahr
Executive Secretary of the Board of
Christian Education

"Education and Worship"—this is the attractive subject of the Wednesday morning discussion at the Spiritual Conference, F. and M. Academy, Lancaster, July 27-31. It is most appropriate and highly gratifying that the reader of this paper is to be the popular Executive Secretary of our Board of Christian Education, Dr. Henry I. Stahr. We can be sure of an analysis at once well-balanced and forward-looking.

congregation, who gave a historical sketch, and Dr. Paul S. Leinbach, of the "Messenger." The music was furnished by the combined choir of Epler's and Gernant's Churches, under direction of Prof. Ammerel, who has served as organist 42 years. The Reunion Committee consisted of Otis S. Rothenberger, Mrs. John K. Stoudt, Mrs. John Dietrich, Urias S. Rothenberger, Wirt R. Rahn, Morris M. Rothenberger, and Geo. L. Kershner. The pastors who have served Gernant's Churches included Revs. Wm. Pauli, Aug. L. Herman, Fred Herman, W. F. P. Davis, Jno. W. Steinmetz, Tobias Kessler, Samuel A. Leinbach, D.D., T. R. Dietz, Daniel E. Schaeffer and John K. Stoudt. The perfect weather added much to the joy of this significant occasion.

In Trinity, Wilkesburg, Pa., Rev. E. Roy Corman, pastor, the necessary use of "The Outlook of Missions" by any one interested in missions was strongly brought out at a recent meeting of the W. M. S. by a plea by Mrs. Purbaugh and a quiz by Mrs. Sperling. Part of the session was devoted to stewardship, not only a study of the principles but also the practical applications, especially among our foreign neighbors at home. The Ziemer Missionary Society have just completed their study on India. With the approach of warm weather a number of these societies have planned meetings in the country or suburbs, some of these were in the Bryn Mawr district where also the Church and School picnic is being held this year in preference to some more distant point. Cherry Valley Park is well suited for such a group. A group of 16 scouts from our troop started a stay at Camp Twin Echo on July 4. Rev. and Mrs. Corman conducted classes at Shady Side Conference, where we were represented by both full time and part day delegations. All found it to be a well-equipped and delightful place for study and recreation. It is predicted that a larger attendance can be expected next year. A few organizations have discontinued for the summer, but others plan to carry on and the various classes would be pleased to have out of town visitors who can be in Pittsburgh or vicinity over some Sunday. The classes further urge that

**YOU ARE INVITED
TO EXAMINE DURING
THE SESSIONS OF THE
SPIRITUAL CONFERENCE
LANCASTER, PA.,
JULY 27-31, AND THE
COLLEGEVILLE
SUMMER ASSEMBLY
COLLEGEVILLE, PA., AUG. 3-9,
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George W. Waidner,
Representative.

their members who are absent on vacation visit other schools, not only to receive but to give inspiration. The Wilkesburg Federation of Churches is again holding union services for the summer. A similar plan is also being followed by other communities.

In Memorial Evangelical Reformed Church, Toledo, O., Rev. Perry H. Baumann, pastor, Mrs. Catherine Miller Balm conducted a Recreational Conference for the various Reformed Church Groups of Toledo, on June 14. In the morning Mrs. Balm visited the S. S. and inspected it. At 3 P. M. a conference was held for the benefit of the officers and teachers of Memorial, with about 15 present. At 5 P. M. a Workers' Conference for the Churches of Toledo was held, with about 49 present. A light lunch was served in the basement, followed by an address by Mrs. Balm in the evening, which was well received by young people and pastors present and she left with an earnest request that she might be back again in a short time. Revs. H. L. V. Shinn and Carl T. Roeck officiated in the evening. Children's Day was a big success, with a large audience to welcome the children. Rev. Mr. Baumann will teach at the Spring Valley Camp for Girls conducted on the banks of the Maumee River some 40 miles south of Toledo. The school is sponsored by the Toledo S. S. Association for teachers in the Toledo area and is accredited by the Educational Council of Religious Education.

The Kannapolis Charge, Rev. L. A. Peeler, pastor, Kannapolis, N. C., reports the summer month very active. On May 31, the class from Nazareth Home gave their annual concert at St. John's. At a later date, when the pastor talked to the superintendent of the Home, St. John's was the only congregation thus far that had given the Home a larger offering than last year. The class appeared at St. Paul's June 14 at 7.30 P. M. The congregation served a bounteous picnic supper to the class just preceding the concert. From June 14 to 28 a most successful Daily Vacation Bible School was conducted at St. John's. The enrollment was the largest of any similar school ever conducted at this Church. We had five faithful teachers. They were as follows: Miss Eula Peeler, of Salisbury;

Misses Willette Barger, Louise Correll and Rosaleigh Cooke and Mrs. L. A. Peeler, of Kannapolis. These teachers did fine work and their services were most greatly appreciated by both pastor and congregation. The children entered into the work of the School with much enthusiasm and all feel that it was an abiding contribution to the upbuilding of our community. In connec-

tion with the regular work of the Bible School, the Children's Day service was prepared during this period and was well rendered on Sunday night, June 28. Student Keller Brantley made an address on this occasion. The Holy Communion was administered at St. John's on July 5. Owing to the fact that the Cannon Mills were closed down at this time and many of our

people were out of town, the attendance was under par. The Children's Day service is being prepared at St. Paul's and will be rendered at a later date. The pastor attended the annual meeting of the Board of Education of the Synod of Potomac at York, Pa., July 8. St. John's S. S. enjoyed their annual picnic at Kress's Lake, near Concord, on July 8.

SYMPOSIUM: *Should Music Displace the Sermon?*

(Continued from last week's issue)

THEY WANT THE BREAD OF LIFE By Joseph Milton

There should be no disagreement on the subject of the position which music holds in Church worship. Too much emphasis has been placed on the importance of the organist and the choir. Of late the time allotted to these features has been increased, with a consequent squeezing of the sermon and the remainder of the service. On a recent occasion, in a Church wherein the maximum length of the service was one and one-half hours, fifteen minutes was taken up with the organ prelude; ten minutes more was occupied by the processional sung by the vested choir. At intermittent intervals the choir sang three anthems, the organist played a voluntary during the offertory, the choir retired singing the recessional hymn, and the congregation was dismissed with the benediction, the organist

playing a postlude as the worshipers left the Church.

Between these musical selections the pastor offered two prayers, read the announcements and the Scriptures, and preached hurriedly what he termed an abbreviated sermon. There was little else for him to do, as the time left at his disposal was not quite fifteen minutes. A few stanzas of two hymns comprised the congregational singing.

Before the minister sat worshipers hungering for the Bread of Life, and this was furnished mainly by the organist and his choir. The pastor regretted the necessity of thus shortening his sermon, but he was quietly informed that in order to draw the people music (and that, too, of a high order) must be introduced into the service, together with many other novelties at which the congregations of twenty or

thirty years ago would have held up their hands in holy horror.

As a layman and regular attendant at the Sunday services, I have reached the conclusion that those who can be induced to visit a Church only on the promise of some attraction that is far removed from the old-time worship will not attend when the novelty has worn off, but will seek new diversions.

Let the conscientious and inspired minister refuse to be crowded off the platform by some highly-paid musical director, and let him continue to preach the Word in its simplicity. The number who listen may be discouraging in size, but persistence in this course will have its just reward. Have the noble and uplifting motive of St. Paul, whose sole mission was to preach Christ and Him crucified.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THE HAND OF GOD

Text, Ezra 8:31, "The hand of our God was upon us."

Having told you about God's care for the birds and the sheep and all other creatures which He has made, and having mentioned that, according to the teaching of Jesus, we are of more value than many sparrows and many sheep in His sight, I will now tell you how the hand of God is upon us to do us good.

The word "hand" is very common in the Bible, being used more than sixteen hundred times, and "the hand of God," or "the hand of the Lord" is used quite frequently, oftener in the Old Testament than in the New Testament.

Of course, we find many references to the hands of Jesus in the New Testament, which no doubt accounts for fewer references to the hand of God, because Jesus is representing the Father as He uses His hands in doing good.

The books of Ezra and Ezekiel are among those which have more references to the hand of God than some other Old Testament books, except the Psalms, where there are at least thirty such references, and the book of Isaiah has twenty or more, while the book of Proverbs has but one, which reads: "The king's heart is in the hand of Jehovah as the watercourses."

It would be interesting to take up all these references to the hand of God if we had time to do so, but we will confine ourselves to those found in the book of Ezra, from which our text is taken. Here these references are all found in the seventh and eighth chapters.

In Ezra 7:6, we read: "This Ezra went up from Babylon. And he was a ready scribe in the law of Moses, which Jehovah, the God of Israel, had given; and the king granted him all his request, according to the hand of Jehovah his God upon him." In the ninth verse he con-

tinues: "For upon the first day of the first month began he to go up from Babylon; and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him." In the 28th verse the writer adds: "And I was strengthened according to the hand of Jehovah my God upon me."

In the eighth chapter the writer has uppermost in his mind that the hand of God is upon him, for he says, in the 18th verse: "And according to the good hand of our God upon us they brought us a man of discretion." In the 22nd verse he adds: "For I was ashamed to ask of the king a band of soldiers and horsemen to help us against the enemy in the way, because we had spoken unto the king, saying, 'The hand of our God is upon all them that seek him, for good; but his power and his wrath is against all them that forsake him.'" And in the 31st verse he tells us, "Then we departed from the river Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy and the lie-in-wait by the way." In the next verse he informs us that they came to Jerusalem, and abode there three days.

From these references we learn that Ezra, the scribe, used the expression "the hand of God" much as we use the phrase, "the providence of God."

It is comforting to believe and to feel that God is leading us by His hand and directing us by His providence as we go on our way through life. He watches over and directs every life that is committed into His care by faith and confidence, and He overrules all things for our good.

We have just celebrated the 155th anniversary of our nation's birthday, and

any one who is familiar with the history of our country cannot but feel that the hand of God is seen on every page of that history.

He led the Pilgrim fathers safely over the troubled waters of the Atlantic Ocean, and, although they had intended to land farther south, He led them to Plymouth Rock where they landed and started their first settlement. In the same way, God guided the other settlers to their respective homes all along the Atlantic coast, and they all could have written, as Ezra did, "The hand of our God was upon us."

To me the greatest miracle in history is the way God took those thirteen colonies, scattered along the eastern shores of America, of different nationalities, with different forms of religion, and different habits and customs, Puritans, Palatinates, Quakers, Episcopalians, Roman Catholics, farmers, cavaliers, gentlemen, statesmen, and warriors, and made them into a nation which has risen to the pinnacle of national glory and is the marvel of the world.

At first the European nations ridiculed the idea of a government such as the United States had, which Abraham Lincoln afterward designated as "of the people, by the people, and for the people," and they predicted that it could not long endure.

After a century and a half of growth, progress, and prosperity, our nation has not only proven to be a great success,



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Address Rev. Clinton H. Gillingham, D.D., President, 1122 Spruce St., Room E, Phila., Pa.

under God, but has also become an ideal which many other nations are seeking to imitate.

The greatest danger that threatens our national life and glory is that we might forget God and fail to acknowledge Him as our Governor and Guide. As long as we have godly men and women in our country who believe and know that the hand of our God is upon us so long will we be secure and will endure, but if ever we forget God and forsake Him, then His hand will be against us and our doom will be sealed.

We ought to write upon some great building in large letters the words of Ezra so that they might be read and remembered by all our people: "THE HAND OF OUR GOD IS UPON ALL THEM THAT SEEK HIM, FOR GOOD; BUT HIS POWER AND HIS WRATH, IS AGAINST ALL THEM THAT FORSAKE HIM."

There are too many persons in our country now who make the birds utter the words which Elizabeth Cheney puts into their mouths:

"Said the Robin to the Sparrow,
I should really like to know
Why these anxious human beings
Rush about and worry so?"

"Said the Sparrow to the Robin,
Friend, I think that it must be
That they have no Heavenly Father
Such as cares for you and me."

The hand of God is upon every one of us for good if we put our trust in Him. What a wonderful comfort it is to feel that the same God who has been with our nation in such a remarkable way will also be with your young life and will help it to grow into goodness and usefulness and beauty as you hold fast to Him by faith and allow Him to lead you by the hand.

Robert Browning also wrote a poem, much deeper and much harder to understand than the one I just quoted:

"God smiles as He has always smiled;
Ere suns and moons could wax and wane,
Ere stars were thundergirt, or piled
The Heavens, God thought on me His child;
Ordained a life for me, arrayed
Its circumstances, every one
To the minutest; ay, God said
This head, this hand should rest upon
Thus, ere He fashioned star or sun."

"LYNCHED!"

Lynched in America, the land of the free!
Somewhere in the Southland, on this side
of the sea,
Lynched, one of my black boys, who had
answered the "call",
When his country urged the support of its
all—
The call of white boys and black boys
alike,
To cross the briny ocean in battles to fight;
So I gave them my black boys to make
democracy free
In my lands, your land and the lands across
the sea.
Lynched without trial, like slaughtered
cattle
Or sheep before their shearers dumb,
After fighting in those bloody battles,
Surrounded by treacherous bombs.
Lovable, beautiful America,
Thou land of the free and the brave,
Shouldst be a land of equal justice to all
That God sent His Son to save.

Oh! beautiful, Christian America,
When will thy ravages cease?
When will our greatness as a nation
Be an echo of love and peace?
Not till the "Golden Rule," applied to
nations,
And the "Spirit-level" of mutual good-
will
Become the "plumbing-line" of the races,
Will men the "message of the angels" ful-
fill.
Mrs. H. M. Wolfe.

CAMP MENSCH MILL

LUTHERAN AND METHODIST CAMPS

One of the most remarkable developments in recent Protestant history is the growth of the camp movement. Beginning a decade ago with camps conducted by the International Council of Religious Education, the movement has attracted more and more friends until it represents a major educational function of the Church. In 1929 there were in the United States 523 denominational and interdenominational camps. A brief history of a few denominational camps in Pennsylvania will be interesting, now that we are building our own camp.

Under the leadership of Dr. Hadwin Fischer, of the Gettysburg Theological Seminary, the Lutherans established Camp Nawakwa, near Gettysburg, five years ago. In the summer of 1930 the camp served a total of 439 delegates, representing almost a dozen Synods. The program included sessions for all young people from Junior age upward and a leadership training school for more mature Church School workers. Twenty-six men and women made up the faculties.

Camp Nawakwa boasts 100 acres of land, 33 buildings, a cement swimming pool with a capacity of 278,000 gallons, 5 springs, from which the water is pumped into a reservoir holding 22,000 gallons, and a modern disposal system. It is valued at about \$35,000. Interested citizens of Adams County donated the land. The excellent equipment of the camp has been provided partly through personal gifts, partly through appropriations of the Synods. A significant fact is that Lutheran laymen are almost wholly responsible for physical upkeep and improvements and that they maintain an intelligent interest in the camp's educational work. General supervision of the camp is exercised by the Parish and Church School of the United Lutheran Church in America.

The Methodists conduct two camps in Pennsylvania. Newton Hamilton is on the Juniata River, and attempts to serve the Methodist Churches of the Harrisburg area. Camp Innabah is of more interest to the people of our Eastern Synod. It was purchased just a year after the Synod acquired the Mensch Mill property. The director of the Philadelphia Conference had visited Mensch Mill in the company of a group of Methodist laymen in order to discover whether the camp could be rented for two weeks. Then his plans were delightfully changed by the generosity of a layman who gave him the \$5,000 needed to buy a site along the French Creek, not far from Pottstown. That was in 1929. In the beginning and throughout the camp's short history this director has found support in laymen who realize the values of the camp movement to the Church.



Innabah Cabins

Innabah comprises 30 acres of open high ground together with 12 acres of beautiful woodland. There is a large, stone, three-story farm house with 12 rooms. Dining room, cottages and other necessary camp equipment has been added at an expense of about \$18,000. The Board of Education of the Philadelphia Conference has authorized a bond issue of \$10,000 to care for the present indebtedness and to make needed improvements. Individuals, Churches, Sunday Schools and other organi-



The Fountain at Nawakwa

zations may purchase bonds in denominations of \$50 and \$100. The bonds bear 6 per cent interest and are payable within five years. They are secured by a first mortgage on the property.

The program of Innabah in 1930 included camps for Junior boys and girls, Intermediate boys and girls, and older Church leaders interested in the study of Standard leadership courses. Gradually, as the site is improved and educational facilities are added, the program will expand to cover the whole summer and to serve a more varied group of Church members.

The annual prize for faint praise goes to the booster who said flying is now as safe as walking.

—Denton (Texas) Record-Chronicle.

Home Education

"The Child's First School is the Family"
—Froebel

THE LINE OF LEAST RESISTANCE

By Hilda Richmond

Mrs. Benson and her daughter, Mrs. Lowe, were discussing the good behavior and nice manners of the children of Harriet Benson Smith.

"And I can't understand how Harriet has accomplished it," said Mrs. Lowe. "It must be that her children were born with sweet dispositions. Harriet always takes the easy-going way of training them, following the line of least resistance, but somehow they obey her. I speak to my children and expect them to obey without questioning, which they do, but there is an atmosphere about this home that ours does not have."

"Perhaps if you will study Harriet's ways, my dear, you may learn her secret," said Mrs. Benson smiling.

Their conversation was interrupted by the voice of Mrs. Smith. She had just entered the adjoining room.

"What, your paper scraps not picked up?" she was saying brightly to the three children who had tired of cutting paper and were building card houses. "I was hoping you would have the room in order so that you could put on your raincoats and go down to the store with Aunt Helen and me."

The day had been rainy and they could not play out-of-doors, but they had amused themselves happily in the house for several hours.

"Why, Mother, if you'll just wait a few minutes we'll be ready," cried seven-year-old Tom. "I'm sorry we didn't have the room in order, but we were so tired."

"We'll work as hard as anything!" said the twins, falling to their knees. "We want to go with you and Auntie."

Mrs. Smith then went for her wraps and Mrs. Lowe said, "There! You see how it is. Those children knew they would have to pick up the scraps, and they did not do it; then comes their mother and

rewards them for doing what they should have had done before she came."

"What would have been gained by scolding the children for their delinquencies, Helen?" said Mrs. Benson. "Children are forgetful little creatures, and if there is a happy way of reminding them of their little faults and helping them out of difficulties, the thing to do is to use that way."

Mrs. Lowe stepped to the door of the other room and looked at the clean floor and the happy youngsters hustling into their rain garments for the walk, and some new ideas entered her mind.

"Well, if this method is responsible for the difference between the attitude of these children and mine, I'm ready to try it," she said thoughtfully. "After all, what is the use of constantly stirring up trouble when it can be avoided?"

"Not a bit of use in the world, Helen," said Mrs. Benson cheerily, "and I'm glad you are finding that out."

"I am thoroughly committed to kindergarten work. As goes the child, the young child I mean, so goes the man or the woman. Too much importance cannot be attached to the proper training of children. Kindergarten training, in my opinion, provides that normal, happy environment so essential for progress in mental and moral growth."—James N. Hillman, President, Emory and Henry College, Emory, Virginia.

Are the children of your community provided with a kindergarten? The National Kindergarten Association, 8 West Fortieth Street, New York, will gladly aid anyone wishing to get one opened. Write for information and leaflets.

Mother: "Why are you reading that book on the education of children?"

Son: "To see if you are bringing me up properly."—*Utica Press.*

A WISH

O that my tongue might so possess
The accent of His tenderness,
That every word I breathed should bless!

For those who mourn a word of cheer;
A word of hope for those who fear;
And love to all men, far or near.

O that it might be said of me,
"Surely thy speech betrayeth thee,
As friend of Christ of Galilee."
Anonymous.

Puzzle Box

ANSWERS TO — BEHEAD THE MISSING WORDS, No. 6

- 1. Woman—man—an.
- 2. Released—leased—eased.
- 3. That—hat—at.
- 4. Price—rice—ice.
- 5. Swarm—warm—arm.
- 6. Agreed—greed—reed.
- 7. Agate—gate—ate.
- 8. Salad—lad—ad.

DOUBLE-TIED WORD CUBE, No. 19

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Across:

- 1. Cautions or gives notice of danger.
- 2. Once more or another time.
- 3. A place where shooting with guns is practiced.
- 4. A river in West Africa.
- 5. An obsolete way of spelling "sneer."

Down:

The same as across.

A. M. S.

HOW LONG?

The train was late—very late. The talkative conductor sat down beside a passenger. "You know," he boasted, "I've been on this train four years."

Irate Passenger: "Where did you get on?"

HE BECAME POOR, THAT WE MIGHT BE RICH. II Cor. 8:9

(Quoted by Stanley Jones in "The Christ of Every Road")

They borrowed a bed to lay His head
When Christ the Lord came down;
They borrowed the ass in the mountain pass

For Him to ride to town;
But the crown that He wore and the cross that He bore

Were His own—
The cross was His own.

He borrowed the bread when the crowd He fed

On the grassy mountainside;
He borrowed the dish of broken fish
With which He satisfied;
But the crown that He wore and the cross that He bore

Were His own—
The cross was His own.

He borrowed the ship in which to sit
To teach the multitude;

He borrowed a nest in which to rest,
He had never a home so rude;

But the crown that He wore and the cross that He bore

Were His own—
The cross was His own.

He borrowed a room on His way to the tomb

The Passover Lamb to eat;
They borrowed a cave for Him, a grave,

They borrowed a winding sheet;
But the crown that He wore and the cross that He bore

Were His own—
The cross was His own.

L. W. N.

The Family Altar

By Prof. H. H. Wernecke, D. D.

HELP FOR WEEK OF JULY 20-26

Practical Thought: Be thou faithful unto death, and I will give thee the crown of life. Rev. 2:10.

Memory Hymn: "God of Our Fathers." Reformed Church Hymnal, 589.

Monday—Stephen's Martyrdom

Acts 7:54-8:1a

When Stephen emphasized the guilt and shame of his hearers in rejecting and crucifying Jesus "they were cut to the heart" and stoned him to death. The clearer vision Stephen had of his Lord, the forgiving spirit and the peaceful falling asleep mark him as a worthy forerunner of the thousands who willingly laid down their lives as martyrs. In a very real and extensive way was the blood of this martyr the seed of the Church. The Church in Jerusalem that had made no effect to testify for Christ outside of the city was now scattered abroad. The death of Stephen was the occasion for a movement that was to carry the gospel to the uttermost parts of the world. Is it perhaps true that Zion is too much at ease today?

Prayer:

The martyr first, whose eagle eye
Could pierce beyond the grave,
Who saw his Master in the sky,
And called on Him to save:
Like Him, with pardon on his tongue
In midst of mortal pain,
He prayed for them that did the wrong:
Who follows in his train? Amen.

Tuesday—Rejoicing in Suffering
I Peter 4:12-19

To submit to adversity as an unavoidable experience is Mohammedan fatalism; to recognize that "Him that I love, I rebuke and chasten" may be humble submission to the heavenly Father; but to rejoice as a partaker of Christ's suffering requires considerably more grace. The sufferings of the Christian are similar to and for the same cause as Christ's sufferings—that is, for the ultimate glory of God. Those rare souls who have gone through "fiery trials" of persecution, of illness or other suffering frequently have a radiance of the consciousness of Christ's presence in their souls that puts the rest of us to shame.

Prayer: We rejoice, O Father, that we know that all things work together for good to those who love God. Cause us to see this as we look back in order that we may look with confidence and faith into the future. Amen.

Wednesday—Triumphs of Faith
Hebrews 11:17-31

Even as Abraham through faith received his son Isaac as from the dead and Moses chose to suffer afflictions with the people of God rather than enjoy the pleasures of sin for a season, so the basic questions of life today as also the great accomplishments of our day rest upon faith. The most rational explanation of the universe still is summarized by the writer to the Hebrews, "By faith we know that God created the universe." The captain of industry has faith in the people who co-operate with him, faith in laws, natural, political and sociological. The Christian has faith in Christ as the one who is willing and able to save to the uttermost for time and eternity. To the extent that the Church has been loyal to an unshaken faith in Him who says "All power is given unto Me" and "Lo! I am with you," has it marched forward conquering and to conquer.

Prayer:

Encamped along the hills of light,
Ye Christian soldiers, rise
And press the battle ere the night
Shall veil the glowing skies;
Against the foe in vales below
Let all our strength be hurled;
Faith is the victory, we know,
That overcomes the world. Amen.

Thursday—Joseph in Egypt
Genesis 45:1-8

Though it is very profitable to note the remarkable way in which Joseph was protected and provided for, it is even more important to note Joseph's place in providing for the supply of Jacob's house in the years of famine, indicating God's particular care for Israel. In his individual experience, even in the shameful treatment by his brothers he sees God's hand. "It was not you that sent me hither, but God." God sees His work from beginning to end. Mysterious as His providence may be, through it life takes on a purpose and the chief end of man is realized "To glorify God and enjoy Him forever."

Prayer:

God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea—
And rides upon the storm.
Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face. Amen.

Friday—Daniel in Babylon
Daniel 6:19-28

When Darius saw how the God of Daniel so marvelously delivered the prophet from the lions, he sought to make amends for the dishonor he had cast upon God and Daniel by doing honor to both. He issued a decree, published to all nations, that in every dominion of his kingdom men are to tremble and fear before the God of Daniel. Hardly is Daniel's personal pro-

tection of primary significance. Of greater import was his faith through the extensive influence it wielded among the nations. Luther was but an obscure Augustinian monk and was seeking personal forgiveness but when the words "The just shall live by faith" took hold of him, his faith became the occasion for turning the world upside down.

Prayer: Cause us to see, O Father, that nothing which is right is small and insignificant. If even a cup of cold water given to a disciple in Thy name is not to remain unrewarded, of how much greater significance is a live, obscure and circumscribed though it be. **Amen.**

Saturday—Price of Discipleship Matthew 10:34-42

Jesus did not seek to enlist disciples without warning them of the cost involved. He reminds them that if they are to testify to an unbelieving world, they must expect opposition, persecution and even the cross itself, the instrument of death. The appeal of the heroic and sacrificial needs constant emphasis. Not when the Church was wealthy, not when it was at ease, but when it went through severe persecutions was its growth healthy. Even the upholstered pew tends too much toward looking upon the Church as a comfortable haven of refuge instead of a challenge to sacrificial service. Have we lowered Christ's standards, or are we satisfied to have them merely as an ideal that served well in the past but has no application today?

Prayer: We thank Thee, O Christ, for the hard tasks that confront us. May the very difficulties that at times seem to overcome us, cause us to become stronger in our faith and grant that Thy Church may view its stupendous problems as a challenge to abandon its trust in men and methods and thus be led back to Thee as the source of vital power and strength. **Amen.**

Sunday—The Reward of Faithful Witnessing. I Peter 1:3-9

The central thought of this epistle is "Through suffering to glory." It appears clearly in the first verses. Persecution, affliction, suffering, these are all but a trial of faith, the end of which is the salvation of the soul ("the nobler part being put for the whole man"). A tried faith is much more precious than tried gold. This valuable, pure, useful and durable metal grows less by purification, but faith is established by the opposition and afflictions that it meets with. "It is lawful for a Christian to make the salvation of his soul his end; the glory of God and our own felicity are so connected that if we regularly seek the one we must attain the other." Salvation is, however, just as really an experience

now as hereafter. He that believeth on the Son hath everlasting life. Eternal life begins here, is nourished here and reaches its fullness in the life to come.

Prayer: We thank Thee, O Father, for this glorious world in which we are privileged to live and the opportunities for work and service it offers. Yet we realize that "if we have only hoped in Christ in this life, we are of all men the most pitiable." Help us to so live in time a rich and joyous life that will be expanded and perfected when we "cross the bar."

Owner: "What will it cost me to have my car fixed?"

Garage Man: "What's the matter with it?"

"I don't know."

"Forty-eight dollars and fifty cents."

—Print.

"Mommer, what becomes of an automobile when it gets too old to run any more?"

"Why, somebody sells it to your pa, dearie, for a used car as good as new."

—Florida Times-Union.

MASTERED BY LOVE

How many of you read the lovely story published some weeks ago, of Gandhi's interview with the delegation of Communists who came to denounce and perhaps even to attack him while he was staying at Karachi in attendance upon the All-India Congress? The Mahatma arrived in Karachi under the shadow of the execution by the English Government of three Indians who had assassinated a British official. The Communists, blaming Gandhi for not saving the lives of these unfortunates, attacked him on his arrival at Karachi, and might have killed or at least seriously injured him had he not been promptly protected by his followers. Later on, these Communists demanded a hearing for a delegation of their representatives, in order that Gandhi might receive officially their statement of grievances. Gandhi not only consented to receive the Communists but actually insisted upon receiving them alone. When these violent young Indians came into his presence he listened to them with infinite gentleness and patience. Then he began to talk, as only the Mahatma himself can talk. "I shall not complain," he said, "if you beat me. I have no bodyguard. God alone keeps vigil over me. Some think me crazy, some a fool because of my love for my enemies, but it is the very foundation of my whole life's work and creed. I have nothing left to sacrifice. I have no worldly possessions. I am a beggar. But the day that India abandons the sacred principle of non-violence I shall let my

fragile body perish. If you say that I am doing harm to India you have a right to do so, but it is my duty to turn you to the path of affection and truth. I have no weapon against you except love. Let none take upon himself the duty of protecting me. God alone can do that." Before Gandhi had finished speaking, so the newspaper dispatches recorded, his antagonists were sorry. "All left," ran the reports, "in a humble, penitent mood."

Zion's Herald.

SELFISHNESS

The Smiths are on the balcony and can hear what a young couple are saying in the garden below.

Mrs. Smith: "I think he wants to propose. We ought not to listen. Whistle to him."

Mr. Smith: "Why should I? Nobody whistled to warn me."—Travaso (Rome).

Birthday Greetings

By Alliene S. De Chant

Guess what! Guess what! I have a new something up here in the Pigeon Hills that wiggles and wiggles! And if I'm not very careful where I put my red straw hat, the new wiggler carries it off and begins to chew at the trimming! When my bedding arrived he chewed open a corner of it and pulled and tugged and tugged and pulled until a quarter of a bath towel popped out! And when I unpacked my suitcase, the wiggler seated himself, if you please, right on top of my soiled clothes and calmly began to chew on a white silk stocking! Yes, that's the kind of dog that will take Pete's place! He's a fox terrier—white, with two black patches on his back, a black head and ears, and four white feet, and the stubbiest tail you ever saw! But his pedigree is longer! And . . . and we've decided to call him "BUSY!"

P. S. I'll have a picture of him for you as soon as I can catch a breath. But perhaps I'll have to get some one else to snap it, and with your Birthday Lady on it, too, for "Busy" will never, never stand still long enough by his own wiggly self!

P. S. again. The mother of three Hood girls in Boyertown has just written me for news about Camp Mensch Mill. She wants to send one of our Bethany Orphans' Home boys there for two weeks in August. And I'm sending her the news at once. Perhaps YOUR mother would like to do the same thing for another boy or girl, aged 15-23, who has no mother and no father.

THE ANNUAL SUMMARY OF THE PITTSBURGH SYNOD FOR THE CALENDAR YEAR 1930

Rev. J. Rauch Stein D.D., Stated Clerk
General Synod

The third Synod for which the Classical Statistics have now been summarized, sent in all the needful data on June 8, 1931, when the Statistical Report of the Central Hungarian Classis arrived. This Synod at its last annual meeting, on May 18, listed six Classes on its official roll. Clarion and St. Paul Classes forwarded their reports Feb. 5; Allegheny followed on Feb. 9, with Westmoreland Classis on Feb. 19; Somerset Classis came later in the officially signed copy of the Minutes. St. Paul's Classis was the 6th and Central Hungarian Classis the 53rd Classis to make report to the General Synod. All these reports are 100% mathematically accurate with respect to Communicant Membership and Total of All Benevolences.

The total Present Membership is 26,803. The Membership reported for Dec. 31, 1929,

was 31,295. This means a decrease of 4,492, but of this number 3,818 was the enrollment of the Western Hungarian Classis, which has recently been divided into the Zion Hungarian Classis, dismissed to the Mid-West Synod, and the Lakeside Hungarian Classis, dismissed to the Ohio Synod. The balance of the decrease, viz.: 674, is distributed among all the remaining Classes. Each one of the records show a decrease ranging from 1 in St. Paul's to 197 in Allegheny Classis. There were 956 confirmations; 551 members were removed by death. The number of names erased was 1,250. This was 394 more than were added by confirmation, and 699 more than were removed by death. How long will the followers of the Christ, who came to seek and to save that which is lost, be willing to acknowledge and defend such records of shepherding of the flock for which pastors and elders are sacredly commissioned and ordained? What kind of growing in grace and in knowledge; what kind of kingdom-building is this? It has invaded every

Synod of our Reformed Church and stealthily stalks, like some fell spiritual disease, —sleeping sickness, tuberculosis, cancer— in almost every flock. We stand in need of the rod of the Good Shepherd to protect us from this enemy.

The Amount Apportioned to the Pittsburgh Synod was \$121,987; the amount paid was \$77,678 or 64%. The Total of All Benevolences was \$126,555. The total increase in benevolence as compared with last year's record was \$68,534. This increase ranged from \$1,389 in Clarion Classis to \$21,910 in Westmoreland Classis. Central Hungarian reports a decrease of \$1,382 and Allegheny a decrease of \$87,978. The Congregational Support totals \$369,461. In Westmoreland, Clarion and St. Paul's there were increases amounting to \$24,471; in Somerset, Allegheny and Central Hungarian there were decreases amounting to \$133,739, or a net decrease in giving for congregational purposes of \$109,268.

These Synodical Summaries are none of —

them what secretaries, pastors and devoted Christians desire that they should be. We stand confused and guilty of many and gross sins of commission and omission. We need to learn to pray with publicans; to take our place with Matthew and Zaccheus; to resolve that, like Peter, with Christ's sorrowful look of love falling upon us as we scan these annual records, we will accept His gracious challenge to "feed My lambs"; "tend My sheep"; "feed My sheep"; that, with His help and our nobler efforts, the deplorable records shall never again be repeated.

The totals for the Pittsburgh Synod are as follows: Ministers, 108; Charges, 97; Congregations, 164; Membership Last Re-

port, 27,455; Confirmed, 956; Certificate, 264; Renewal of Profession, 295; Dismissed, 551; Deaths, 366; Erasure of Names, 1,250; Present Membership, 26,803; Communed during the year, 21,404; Unconfirmed Members, 11,419; Infant Baptism, 941; Deaths—Unconfirmed Members, 95; Students for Ministry, 15; Total Sunday School Enrollment, 26,892; Amount of Apportionment, \$121,987; Paid on these Apportionments, \$77,678; Other Denominational Benevolences, \$37,035; Benevolence outside of the Denomination, \$11,842; Total of All Benevolence, \$126,555; Congregational Purposes, \$369,461; Churches, \$3,230,900; Parsonages, \$671,950; Indebtedness on Property, \$495,897.

NEWS OF THE WEEK

Mrs. Henry W. Elson

What is believed to be part of the wall of ancient Jerusalem, dating back to 1000 B. C., was discovered June 30 by British and Palestinian engineers. While repairing an old Roman sewer inside the old city of Jerusalem they came across a line of huge stones 30 feet underground.

The death penalty for murder has been restored by Italy. She was the first in Europe to abolish it in 1890.

Miss Alice Mary Robertson, former Representative from Oklahoma, the second woman to serve in Congress, died at Muskogee, Okla., July 1. She was 77. She was the first to give Indian girls domestic science training and raised funds for Indian schools.

With a deficit of \$903,000,000 and an increase in the outstanding public debt of \$616,000,000, the Federal Government July 1 ended its most unfavorable fiscal year in recent history. Acting Secretary Ogden L. Mills charges the increased spending to farm and veterans' aid and public construction.

The fastest trip ever made by man around the earth ended at the Roosevelt Field, L. I., July 1. It was made by Wiley Post and Harold Gatty in the monoplane Winnie Mae, and took them 8 days, 15 hours, and 51 minutes after their start.

A constantly downward trend in the United States illiteracy rate since 1870 was shown in a report issued July 1 by the Census Bureau on the number and percentage of illiterates to the total population 10 years of age and over.

Dr. Charles H. Mayo, of Rochester, Minn., was elected president of the American Surgical Association which closed its convention July 1 at San Francisco. New Haven, Conn., was selected as the meeting place next year.

The 1931 Federal road building program calls for expenditures more than double those of 1930. The figures are \$259,897,000 for 1931, against \$105,648,000 for 1930.

Dr. Stephen Moulton Babcock, who revolutionized the dairy industry by discovery in 1890 of a test to determine the butter fat contents of milk, died July 2 at his home in Madison, Wis. He was 87.

The large number of crippled persons in the world makes an organized campaign for their relief a social duty, according to conclusions reached by the second World Conference of Workers for the Crippled, which met at the Hague June 29.

Memorial services commemorating the 100th anniversary of the death of James Monroe, fifth President, was held July 4 by the Virginians at the University of Virginia, at Ash Lawn, the home of Monroe and at Monticello, the estate of Thomas Jefferson.

The entire Polish nation, through its highest representatives, paid tribute to the late President, Woodrow Wilson, when a

monument to his memory was unveiled at Poznan, July 4. It was designed by Gutzon Borglum and presented by Ignace Padewski. Mrs. Wilson was the honor guest.

A heavy toll of casualties from fireworks accidents, automobile crashes and drowning were the results of the Fourth of July celebration. The nation's death list is 354. One thousand were hurt in New York City. The 155th year of American independence was hailed in Paris, Berlin, Poznan and in South America.

A nation-wide employment drive on behalf of jobless disabled World War veterans has been announced by the newly-elected commander of their national organization, E. G. Babcock.

The Duke of Aosta, cousin of the King of Italy, died July 4 at Turin. He became the idol of the Italians by his brilliant command of the "Unconquered Third Army" throughout the war.

Representative George Scott Graham, of Philadelphia, dean of the House, and chairman of its Judiciary Committee, died at his summer home at Islip, L. I., July 4. He was 80 years old.

Former President Coolidge celebrated his 59th birthday July 4 with Mrs. Coolidge as guests of Mr. and Mrs. Frank W. Stearns at their home in Swampscott, Mass. The former President will spend part of his vacation at Plymouth, Vt.

More than 100,000 persons viewed the unveiling of the friendship statue presented by America to Brazil in Rio de Janeiro July 4. The statue cost \$40,000 and much of the necessary funds were contributed by school children of the United States in 5 and 10 cent donations. It was presented to Brazil at the time of its centenary in 1922 and had lain in storage until recently on account of a difference of opinion as to where it should be placed.

Emma Cecilia Thursday, 86, internationally famous as a concert and oratorio singer 50 years ago, and the first teacher of Geraldine Farrar, died July 4 at her home in New York City, where she had lived for nearly fifty years.

Washington honored the world fliers, Harold Gatty and Wiley Post, July 5, with one of the greatest welcomes ever given to civilians. The luncheon at the White House was followed by an aeronautic group dinner.

Joseph Stalin has given Russia a "new economic plan" with unequal wage. More individuality is needed in industry, he says. The 5-day is changed and can be turned into a 6-day week with a full holiday if factories so desire.

Roland Holt, of New York City, publisher, dramatic critic and lecturer, died at New Canaan, Conn., July 5.

The final agreement on debts was signed in Paris July 6 with President Hoover's plan intact. Payments are suspended for a year from July 1. France asked assurance that Germany make use of the money

"Clad in a coarse woolen shirt, barefoot and with no covering on his head, Henry IV walked through the snow to the castle gate and implored to be admitted. Pope Hildebrand, hard as rock and cold as snow, kept the king shivering outside the gate for three whole days before he at last relented."

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only for economic recovery. Experts are to finish details but the United States will have no part in those concerning the Young plan signatories. Thus after more than two weeks of intense effort, the American and French Governments had reached an accord for a moratorium.

According to recent census, London is officially and technically the world's most populous city. The Greater London population is given as 8,202,818, whereas New York has 6,981,927. This puts London 1,220,891 ahead.

Anti-Chinese disturbances in Korea have spread to many districts. The latest official report shows 49 Chinese were killed and 218 injured.

Dr. Edward Goodrich Acheson, one of America's foremost scientists, died in New York City July 7.

THE 30TH ANNIVERSARY OF HEIDELBERG CHURCH, HATFIELD, PA.

Heidelberg Church, Hatfield, Pa., Rev. H. A. I. Benner, pastor, enjoyed a memorable event in the celebration of the 30th anniversary of its founding and the 40th anniversary of the pastor's ordination to the Christian ministry, from June 20 to 22. On the evening of June 20, Hatfield community joined with a mass choir of 45 voices singing "Church in Wildwood" and "Break Forth Into Joy." Rev. Mr. Weaver, Lutheran; Rev. Mr. Kratzer, Evangelical; Rev. Mr. Cassel, Brethren, and Rev. Mr. Swartz, of Trumbauersville Reformed Church, brought greetings. The Hatfield male quartet and the ladies' quartet sang very beautiful numbers. On June 21, the many features of the S. S. were: Beginners' Department, the Philathea Bible Class, an address by Supt. E. B. Laudenslager, and to crown this session was the presentation to Wm. B. Hedrick in commemoration of the 30th anniversary as teacher of the Bible Class, of a beautiful silver loving cup by the Volunteer Bible Class. This cup stands 16 inches and is beautifully engraved. The pastor escorted Mrs. Catharine Bergey, who is 91 years old, to the front where a beautiful testimonial was paid to her. The Home Communion was celebrated at 10.30 A. M. and 14 former members participated with the congregation. Rev. Dr. C. E. Schaeffer preached an excellent anniversary sermon, and the home choir rendered a beautiful anthem. Rev. Samuel P. Stauffer, Philadelphia, assisted at the Com-

munion. In the afternoon the 30th and 40th anniversaries were celebrated and music was beautifully and abundantly rendered by the S. S. orchestra, the Almont quartet and the quartet of First Reformed Church, Quakertown, Pa. Greetings were brought by Francis R. Shine, Nockamixon Church; Wm. B. Hedrick and Francis H. Jacoby, Allentown; Rev. A. L. Brumbach, Kutztown; Rev. H. Jerome Leinbach, Quakertown; and Rev. J. G. Kerschner, Spring City. The pastor was presented with a silver loving cup engraved, "Presented to Rev. H. A. I. Benner by his congregation in recognition of services rendered and in honor of his 40th anniversary as pastor, 1891-1931. Hill and Lobachs, 1891; Freeland, 1892; Trumbauersville, Ridge Valley and Almont, 1900; Nockamixon, Durham, Dublin and Hatfield, 1925." The cup is 15 inches high and measures over 7 inches across. The Young People had charge of the evening service. The orchestra started the program and the Jordan Reformed choir, Walberts, Lehigh Co., the pastor's home Church, of 28 members, including many friends, rendered 2 beautiful anthems besides the processional. Miss Florence Moyer read the history of the Y. P. S., Gilbert S. Detweiler made the address on the C. E. topic, and Rev. John L. Guth, Jordan pastor, gave the main address of the evening. The Moore quartet and male quartet rendered inspiring music also. On the evening of June 22, the Tohickon Classis featured. Trinity Reformed choir, Telford, the ladies' quartet and Moore quartet sang charming music. Most arousing and inspiring messages were brought by Rev. C. F. Althouse, president of Classis; Rev. S. E. Moyer, a former pastor; Rev. A. M. Rahn, and Rev. Chas. F. Freeman. This event will long be remembered and recalled in the history of Heidelberg Church, Hatfield.

MANITOBA CLASSIS CONVENES AT DUFF, SASKATCHEWAN

On Wednesday evening, June 17, the president, Rev. C. D. Maurer, of Winnipeg, Man., preached the opening sermon based on II Chron. 20:20. The officers elected for the new year are: President, Rev. C. D. Maurer; vice-president, Rev. P. Wiegand; stated clerk, Rev. J. F. Krieger; treasurer, Rev. P. Wiegand.

On the following two days the business of the Classis was taken care of in a most brotherly way. For the past few years the only three pastors of the Classis were compelled to work the field alone, supplying one for another when necessary, thus serving all the congregations located within a radius of about 500 miles. It is not always easy and pleasant to carry on the work in this way, especially during the winter season, when many miles must be covered by sleigh.

But at this season we were able to rearrange the work, dividing it up among four men. We have the promise and hope of having with us soon the Rev. F. F. Ott from East Orange, N. J. But to date the Canadian Government has not given us the best of hope that he shall be permitted to enter.

On Thursday evening, the Rev. J. F. Krieger spoke on Stewardship. On Friday evening, the Rev. P. Wiegand spoke on the history and development of the Classis. Since 1931 is the 30 year mark of our Classis, a special service was arranged for Sunday, when addresses were given by the three pastors.

Duff and vicinity, in fact the entire Province, was suffering greatly under a drought. Severe dust-storms raged over the prairies during the week, preventing us from spending much time out-of-doors. The farmers are very hard hit. Shortage of feed and water compels many to dispose of their livestock.

Next year's session is to be held in Salem, Winnipeg.

C. D. M.

Woman's Missionary Society News

Mrs. Edwin W. Lentz, Editor

Live Issues. In view of the rapid succession of events bearing on World-Wide Brotherhood, the program topic for the July missionary meeting, "Service for World-Brotherhood," is timely. A year ago, when the programs were prepared, there was no sign or forecast that the United States and Europe would join hands in becoming "the keeper" of Germany in its crisis. The physical relief of the "Debt Moriatorium" has awakened its spiritual complement. We trust no missionary society will fail to link up the peace and brotherhood events of the present . . . shooting at mark is valuable exercise but it holds no comparison to the "live shoot." The same is true with brotherhood material selected a year ago. It is fine, but NOW we have a "live" illustration. August will not be too late to emphasize the unprecedented gesture of good-will.

Several weeks ago we used the caption "Strategy in Co-operation"—putting the seed of co-operation into the hearts of children. Now comes this Students' League of Nations Conference at Ann Harbor in session this week. Thirty students from leading English universities are uniting with students from American colleges and universities in studying the issues of a World Peace Program. These men and women will be among the leaders in the world of economics and religion in the near future. They come into maturity saturated with the possibility of a warless world. Watch for the broadcast.

The first news release from Wilson College Summer School of Missions gives total registration 382, only 25 less than last year. The writer says "an excellent conference with a co-operative and intelligent group of delegates."

Shady Side Conference. To meet the need for leaders in the organized work of local Churches, 8 conferences under the leadership of the Department of Missionary Education have been planned for the summer months: two in Pennsylvania, one in Maryland, one in Ohio, one in New York, one in North Carolina, one in Indiana, one in Wisconsin. Late June was the time of the first conference, at Shady Side Academy, near Pittsburgh, Pa. The group of leaders were from among the most able men and women of our denomination. The courses offered would ordinarily have attracted a large attendance. The small registration reflected the depression of the Pittsburgh area. Our correspondent says: "Three huge dormitories of red brick, to house 45 delegates and 11 leaders attending the conference at Shady Side Academy! How we wish there would have been more of you here to enjoy the hospitality of the faculty members of the Academy and the comforts that the buildings and grounds afford."

The spirit of the Conference was one of splendid co-operation on the part of the students and faculty members. This was shown by the fine way in which the students prepared their daily assignments and entered into class discussions. The attendance in classes was almost perfect. The Sunset services held a special interest. Dr. Ernest Evans, executive secretary of the Church Federation of Indianapolis, gave a series of searching addresses. The Young People assisted by planning the program and taking charge of the services.

Miss S. Elizabeth Zimmerman, statistical secretary of the W. M. S. G. S., who was to have taught "Primary Methods and Materials," was prevented from taking her work because of the serious illness of her mother. Miss Kerschner, in addition to teaching the Home Mission text, took charge of Primary Methods and Materials. We are indebted to Miss Sara Jo Schilling for a brief account of Shady Side. Miss Schilling was custodian of the Book Room. In a personal note she says, "I'm planning to return to Cleveland by airplane. It will save time and be sort of a lark, as I have never ridden in an airplane."

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Eighth Sunday after Trinity,

July 26, 1931

Christianity Spread by Persecution

Acts 7:59-8:4; 11:19-21

Golden Text: Be thou faithful unto death, and I will give thee a crown of life. Revelation 2:10.

Lesson Outline: 1. Tested. 2. Triumphant.

"Tested and triumphant" might well be the superscription of this lesson. It tells the story of the persecution that smote the Church soon after its birth. But, once again, God caused the wrath of man to praise Him. Instead of quenching the fire of this new faith, the storm of persecution fanned its flame and carried its embers to many far places. The blood of martyrs became the seed of the Church.

Contrary to the expectations of the Jewish hierarchy, the death of Jesus did not kill the movement He had started. It lived on and waxed ever stronger. And it was an aggressive movement, eager to share its good news with all the world. That made it impossible to avoid friction with the Jewish leaders, who continued to

look upon the gospel of Jesus as a denial of their ancestral religion that must be stamped out. Here lies the tragedy of Judaism. It was utterly blind to the fact that this new faith was but the ripest fruit of the seed that God had planted in the heart of Hebrew saints and seers. What might have been its glory, became its shame and led to its ruin.

These blind rulers of the Jews first used threats and warnings to stop the preaching of the disciples. But these mild measures proved utterly futile. Then, in desperation, they resorted to violence. And Stephen became their first victim. As we study the record of his martyrdom, its causes and its results, we see clearly the wicked folly of his persecution, and also its utter futility. And what happened here, in the very infancy of our religion, sums up its future history. Again and again, men have tested and tried it, by fair means and foul. But Christianity has passed triumphantly through every test, whether of faith or of persecution and fire.

I. Tested. Stephen was one of the seven helpers chosen by the Church in Jerusalem. The rest are barely mentioned, but he is described at some length. His martyrdom, of course, made him prominent. But, apart from that, he was one of the outstanding characters among the early disciples. His

untimely death cut short a career that might have rivaled that of Paul himself. In his brief day he wrought deeds and manifested a spirit that left a deep mark on the records of the beginnings of Christianity.

We know nothing of Stephen's early life and conversion. He is first brought to our notice as one of the seven Hellenistic helpers (6:5). His work, accordingly, was that of an almoner and steward; especially among the widows of converted Grecian Jews. But he was also a powerful preacher, proclaiming the gospel at every opportunity. Two pithy sentences describe his life and labor. "He was a man full of faith and of the Holy Spirit." And he was "full of grace and power, who wrought great signs and wonders among the people" (6:5, 8).

These are scant biographical data, but what more need we know of Stephen for a full measure of the man, of his worth and of his work? After all, externalities have little revealing value. It is the spirit of a man that counts, and Stephen, we read, was full of the Holy Spirit. He had faith and grace in rich measure. And by the might of that spirit he wrought "great wonders and signs among the people." The specific nature of these wonders is not described. But, doubtless, the general statement refers both to his ministry as a helper and to his message as a preacher. Verbally and vitally, with burning words and self denying love he was a witness to Jesus Christ.

Such were the men who laid the foundations of the Christian Church in the apostolic age. Riches they had none; nor learning nor prestige. But Jesus had quickened a new spirit within them, full of faith, grace, and power. It found utterance in their preaching, and it was manifest in their daily living. Even under persecution, and in the torture of martyrdom that Christlike spirit did not forsake or fail them. It stood every test. And by that spirit they conquered. And only by that spirit of faith and grace, incarnate in men, can the modern Church conquer the world, and complete her task. Other things may be useful and needful, but that alone is indispensable.

And it was such a man who aroused opposition and persecution. He was seized, and brought before the Sanhedrin for trial and judgment. Let us note that it was his theology they accused, not his religion; his teaching and preaching, not his character and life. No one, it seems, found fault with his stewardship and with his blameless life of sacrificial love. The specific accusation against Stephen was that he had spoken blasphemous words against Moses and God. His reply to this charge of suborned witnesses (6:11-14) was neither a denial nor a confession, neither a plea for acquittal nor a petition for clemency. It was a fearless testimony to the truth, as the Spirit had revealed it to him, and, incidentally, an exceedingly adroit defense of his case. It must have convinced any unprejudiced jury.

Thus, at the very beginning of our religion we witness a hersey trial. It is a pathetic spectacle; a monument to the folly of man. But it is also a tribute to the spirit of man, made free and fearless by the truth as God has shown it unto him. The Church owes a vast debt to its heretics. Like Steuken, they have been persecuted by the blindness and bigotry of men. But the truths they proclaimed could not be hushed nor crushed. The heresies for which they died became the orthodoxies by which men lived in subsequent ages.

We need not follow in detail the tenor of Stephen's long address to his accusers and judges (7:1-53). It was his defense against the false accusation that he had spoken blasphemous words against the temple and the law of Moses. He reviewed the history of Israel from the time of Moses to the building of the temple by Solomon, speaking with the highest respect of the Mosaic law (7:38, 53). Nor did he

say one word in disparagement of the temple. But a note of accusation and condemnation was woven into his entire historical address. It maddened his bigoted Jewish audience, but it proclaimed the unvarnished truth. He reminded them that, from the very beginning, they had been an obdurate and impenitent people. They had murmured and rebelled against Moses. They had persecuted and killed the prophets. The rejection and crucifixion of Jesus was in full keeping with the past. They were merly treading the same paths as their fathers. "Ye do always resist the Holy Spirit; as your fathers did, so do ye" (7:51).

But the most impressive feature of Stephen's address is not found in any of its words or arguments, skillful and convincing though they be. It is the spirit of the man himself that impresses us most deeply; his intense conviction and his fearless courage. Back of this speech stands a man into whose soul Jesus had entered with tremendous vigor and vitality. Jesus and His gospel was the supreme interest of his life, and he was eager to lead all mankind into a similar experience. Hence he was ready, at all times, to bear witness to Christ, and to His redemptive gospel; even at the risk of martyrdom. It was that flaming spirit of the early disciples that caused the amazing growth of Christianity, in spite of opposition and persecution.

II. **Triumphant.** The scathing rebuke that formed the climax of Stephen's remarkable address enraged his hearers. It stung them to the quick to be denounced by this heretic as "betrayers and murderers" (7:51-53). The legal penalty for blasphemy was death by stoning, but the frenzied mob did not wait for the formal sentence of the Sanhedrin. They rushed upon Stephen in blind fury, and, dragging him beyond the city wall, they stoned him to death. And the spirit of Christ did not forsake him in his bitter agony. He was full of faith and of the power that overcomes death, when, dying, he looked steadfastly into heaven and beheld the glory of God. And he was full of grace when, with his expiring breath, like the Master himself, he voiced a prayer for forgiveness for his murderers.

Apparently, the untimely death of Stephen was a great disaster. The brotherhood of believers in Christ was still a small band, and weak. It could ill afford to lose a man like Stephen, who could work great wonders and signs among the people. Moreover, there may very well have been those among his fellow-believers who criticized the provocative tone and tenor of his defense. He spoke the truth, but he spoke it in a manner that enraged his hearers. It may have seemed to many that it was neither necessary nor wise to add stinging rebuke and bitter condemnation to the presentation of the truth. And so regret mingled with sorrow over the death of Stephen, and fear for the cause of Christ was added to their sense of loss.

And the immediate outcome of Stephen's trial and death seemed to justify their darkest fears and forebodings. It spelled disaster for the great cause for which this noble martyr had lived and died. Apparently, in this first crucial test and trial it had met with an overwhelming defeat. For the fury of the mob was not stilled by the murder of one victim. "There arose on that day a great persecution against the Church which was in Jerusalem" (8:1). Like a flock of frightened and defenceless sheep, the disciples were scattered to the four winds of heaven.

But never was appearance more deceptive than in this case. In the end this disastrous event became an important factor in the triumphant success of Christianity.

It was a strong link in the chain that drew Paul irresistibly to the feet of Christ. The witnesses against Stephen, who were required by law to cast the first stones, laid their garments at the feet of a young man, named Saul. That is the first his-

Jesus and Ourselves

Leslie D. Weatherhead

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toric mention of this immortal name. Saul witnessed the whole scene. He saw the fearless courage of Stephen; he heard his great convictions and his Christlike prayer; he witnessed his peaceful death. With merciless candor Luke writes, "and Saul was consenting unto his death" (8:1). But the tragic episode entered into the soul of Saul like a two-edged sword. It intensified the struggle in him that ended only when Christ vanquished him. Well might Augustine say, "If Stephen had not prayed, the Church would never have had Paul." Thus triumph came out of tragedy. The death of Stephen helped mightily to transform the arch-persecutor into the giant-apostle.

And, furthermore, we read that "they therefore that were scattered abroad went about preaching the word" (8:4). Persecution meant the dissemination of the gospel, not its extinction. It carried the seed of truth into many far and foreign fields. Before long, the Mother Church in Jerusalem had many vigorous sons and daughters. In the providence of God the death of Stephen and the ensuing persecution served to promote the gospel and to enlarge the borders of the Church. And the same thing has happened times without number in the history of Christianity. Indeed, it is only in times of test and trial that faith in Christ manifests its triumph in the lives of men.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

July 26: Overcoming Obstacles to Christianity. Matthew 5:13-16

Christianity has always encountered obstacles. It has always confronted difficulties. Its road has never been smooth nor its way easy. It has had to fight its

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way through the centuries and therefore the Church, which is the principal institution of Christianity, has been called the "Church militant."

The first opposition to Christianity came from the religious people of that day. They were called Pharisees. Opposition also developed from the rulers of the State, so that in its early day the Jews, the Romans, the Greeks, all put obstacles in the way of this new religion in the world. The early Christians were persecuted, their Leader was nailed to a cross, and almost every conceivable barrier was put up to deter or destroy the new faith. But the movement grew and spread from one country to another. At first the obstacles were principally from without, but soon there began difficulties from within. Sometimes the difficulties were intellectual, sometimes moral, sometimes national. Paul says, "We wrestle not against flesh and blood, but against principalities and powers, against the world rulers of this darkness." Sometimes it seemed as if Christianity could not survive the shock from without and the strain from within, but it triumphed over all of these; it constantly gained strength and influence and increased in volume and momentum as the years came and went. There seems to be something deathless in it. It may be eclipsed for a season, but it always comes forth victoriously.

But not all the obstacles to Christianity are confined to the past. There are many present day obstacles which greatly hinder its progress in the world. Among these are worldliness, wickedness, indifference, false philosophies, unbelief. Christianity has never been free from these. Perhaps some of these obstacles are blessings in disguise. Sometimes a too easy Christianity becomes weak and flabby. It may lack the heroic. The contrary winds may only serve to strengthen its fibre and test its character. In its early stage it involved sacrifice, suffering, even death to accept this way of life. Then men had convictions and they grew strong as they espoused them. But in our day Christianity has a comparatively easy road to travel. It is too often shielded and sheltered and consequently it has lost some of its ancient glow and glory. Men accept it without assuming its implications and obligations. How can the present-day obstacles to Christianity be overcome?

1. **By the Power of the Spirit.** The words of the prophet apply here: "Not by might, nor by power, but by My spirit, saith the Lord." We must use weapons of a spiritual nature. This is not a carnal, but a spiritual warfare. Whenever the Church has taken up the sword to defend its faith, it has been conquered. "They that take the sword shall perish by the sword." We have relied too much upon human strength and human effort. We have built up all sorts of material defences and have gone forth with the means of the world to save Christianity. But too often we have been baffled. The ways of the world have never been adequate for the way of the spirit. We have resorted to councils, to conferences and conventions; we have passed resolutions and made declarations after the manner of men, but our efforts have often been so feeble and futile. The resources of the Spirit have never been fully appropriated and applied. Christianity conquers only in the degree in which it uses the power of the spirit.

2. **By Faith.** "Faith is the victory that overcometh the world." Read again Hebrews II and see how those heroes of the faith conquered in their day. They had nothing to fall back upon but their unflinching faith. But before them kingdoms were subdued, the mouths of lions were stopped, obstacles were removed and their whole course was a pageant of triumph. It has ever been so. Christianity conquers force through the faith of its followers. There is no stronger force among men than the power of conviction. It removes mountains of difficulty. The reason why we so often seem defeated by the powers of evil

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about us is because we lack faith. We trust in our own strength and too often we falter and fail. Faith is far more than a theological belief. It is a great venture for God. It is an implicit trust in the reality for which we stand. It is "betting one's life on God."

3. **By Patience.** We read about "the patience and the perseverance of the saints." Also, "Let patience have her perfect work." God is sometimes called "the God of patience." Sometimes we are too eager, too much in a hurry. We want to see the Kingdom of God established in a day. We tire too soon of our feeble efforts which seem to get us nowhere. We are so few, so weak; the world is so big, so powerful, the task is so stupendous, and we are prone to despair. Let us be patient. Let us be hopeful. Paul says in describing the warfare against the enemies of Christianity, "Having done all, stand!" "Put on the full armor of God, that ye may be able to stand." "Be still and know that I am God." Never give up, never surrender. We shall prevail if we have patience.

4. **By Prayer.** "The effectual prayer of the righteous availeth much." Prayer is not simply speaking with God, but it is **conscious attachment** to God. It is aligning oneself with invisible and invincible resources. Most of the obstacles to Christianity can be removed by prayer. Prayer releases spiritual power. It brings one into accord with the will of the Almighty. Every great door for Christianity has been opened by prayer. "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." Prison bars have yielded to the breath of prayer and the dead have been raised to life at the call of prayer.

5. **By Consecrated Personality.** "Ye are the salt of the earth, ye are the light of the world." Christianity has always triumphed through consecrated personalities. Men and women who have had the passion of Christ have carried the banner of the religion of Christ into all the world. The world needs nothing so much today as consecrated personalities. We need not more money, nor more machinery, not more might, but more men and women whom God can use in His work.

All obstacles will fade away when Christ-filled lives will do the will of God. Into the very heart of His religion Christ set a cross. The way goes up a rugged mount. But the way of the cross is the way of triumph. May the obstacles to Christianity be not stumbling blocks, but stepping stones to something higher and better. "We are more than conquerors through Him who loved us and gave Himself for us."

BOOK REVIEWS

The Teachings of Jesus. A Textbook for College and Individual Use. By Harvie Branscomb, M.A., Ph.D., Professor of New Testament in Duke University. 384 pages. Price, \$2.50. Cokesbury Press, Nashville, Tenn.

Here we have another voluminous addition to our immense library on the Teachings of Jesus. Who can number the books on this topic that have appeared since the publication of Hans Wendt's pioneering treatise, in the last decade of the nineteenth century? But fresh studies, in an unending stream, continue to flow from the pens of New Testament scholars. And one may be pardoned for approaching these late, and latest, attempts to expound and explain the Teachings of Jesus with certain misgivings. They are a tribute to the Imperial Christ, who will not let men go. They are a token, also, of a New Testament science that never rests content with its achievements, and to whose devoted labor our generation is vastly indebted for its larger and deeper knowledge of Jesus. Nevertheless, one may fairly doubt a present and pressing need of additional literature on this subject.

However, such dark misgivings are dissipated, again and again, as one examines the recent writings of competent scholars. They are not restatements merely of well-known facts. They mark an advance, be

it ever so slight, on the road that leads to a full understanding of Jesus. And to the writing of such books, there can never be an end.

The volume under review belongs to this group of ever-welcome books. It was written, primarily, as a textbook for college and individual use. And it is admirably adapted to that purpose. That constitutes its chief merit. Every statement and every conclusion reached by the author attest his thorough orientation in the wide and difficult field of New Testament research. Controversial questions are studiously, and wisely, excluded. The author presents, in simple language and in an orderly arrangement, what must be considered our best insight into the real teaching of Jesus, derived from a critical study of the sources. And the result is such a picture of the Master, of the truth and grace of His message and ministry, as one should like to place before the mind and heart of our academic youth. A most useful feature of the book is the carefully selected list of supplementary reading appended to each of its twenty-two chapters.

Theo. F. H.

The Conflicts of the Early Church, by W. D. Niven, M.A., D.D. Richard Smith, Inc. Price, \$2.

Do you wish to revise some of your notions about the heresies and controversies of the early Church? This book will show you that the religious development of the Church was much more strongly influenced by the thought and life of each age than has been supposed. It is "the story of the development of a living organism in its environment." Nearly all the old positions and interpretations are called in question, yet with added light and a constructive touch. Those who are familiar with the history of doctrine will relish this contribution and be benefited by it.

A. D.

The Intolerance of Christianity, by G. Ray Jordan, F. H. Revell Co., N. Y.

This is a rewarding book by the pastor of the Wesley Memorial Methodist Episcopal Church (South) of High Point, N. C. It contains 15 chapters which give a real message to any intelligent Christian. The very title of this book is a challenge, in that it is not of the spirit of the present day. The author makes that admission as he proceeds to point out the vital parts of our Christian faith. He opens his book with: "For a number of years now the popular subject for discussion among broad-minded religious people has been tolerance. So persistently," says he, "has this idea been emphasized that many people believe that this is one of the essential features, if not the chief characteristic, of Christianity. Thus, tolerance has become a matter of unconcern."

Some of the things about which a Christian must be intolerant are: 1. An attitude of dishonesty. Jesus demands that every Christian eagerly seek and then act on all truth. Christianity is intolerant about honesty and fair-mindedness. 2. Then again, the Christian will come to believe that there is a God, and that he is thoroughly Christlike. 3. Christianity is intolerant in the realm of morals and ethics. "Blessed are the pure in heart"—so spoke Jesus. 4. Christianity is intolerant about the matter of personal values. One cannot be a Christian and prefer things of any kind to people.

After dealing with this thought in the first chapter, the author proceeds to discuss other related subjects such as: The Cost of Christianity, Right Attitudes Toward the Church, Facing Life Squarely, The Danger of Praying, A Man's Greatest Hour (this is especially stimulating), Does Christianity Really Make Any Difference?, etc.

This volume is a series of related sermons bringing out a number of new thoughts concerning the old, old religion

of the Master. It is stimulating reading for both layman and pastor. It is well written, yet simple, and may truly be called a helpful book for everybody.

W. R. S.

Letters to the Editor

NINETEEN THOUSAND CLERGYMEN ON WAR AND PEACE

In the May issue of "The World Tomorrow" there is an article by Kirby Page entitled "Nineteen Thousand Clergymen on War and Peace." In this article Mr. Page tells how questionnaires were sent to 53,000 ministers and how 19,372 replied. Nothing is said in this article about the 33,628 who did not reply. This article has to do with about 36 per cent of the ministers questioned. In other words, 19,372 ministers represent a small proportion of those questioned and a still smaller proportion when it is a known fact that there are approximately 100,000 ministers in the United States. The questionnaire was not sent to the clergy of the Roman Catholic Church and to one or two of the stronger branches of the Protestant Churches. 19,372 ministers represent less than 20 per cent of the clergymen in the United States.

The impression Mr. Page seeks to convey in this article is that a large percentage of the ministers of this country have placed themselves on record as repudiating in advance the constitutional obligations that will fall upon them equally with all other elements of our citizenship in supporting the United States in case of need. To exercise the privilege of citizenship without assuming attendant responsibility and obligation is to occupy a position of license, a position apparently sought by men who do not hesitate to avail themselves of the privileges conferred by our democracy upon its citizens, but who in effect proclaim their willingness to see the United States perish rather than participate in its defense.

The question of war and peace is one that rests with Congress. Under our form of government Congress voices the will of the majority. Its mandates are obligatory upon every citizen of the United States. Is it the desire of Mr. Page to convey the idea that the clergy of the United States is either a potential or actual criminal and malefactor? Does he seek to convey the idea to the laymen of the Church that the clergy has broken or contemplates breaking some law? To the mind of the average man he has conveyed the idea that a majority of the clergy are exponents of law violation at individual pleasure.

As a matter of history, religion and patriotism have always gone hand in hand. This is a critical period through which we are passing for both Church and nation. This is neither the time nor the country to flaunt such radical propaganda. If the Christian Church is to continue as a force in this land, then it must sever any and all allegiance with the enemies of free government. To every clergyman, regardless of denomination, sect or creed, the oath of allegiance to the Flag should be as sacred as the oath administered at the time of ordination.

Wm. T. Brundick.

Millersville, Pa.

Dear Brother:

In the Church News column of a local paper, I find the following notice: "Under the auspices of the Willing Workers of ——— Reformed Church, a roast pork and veal dinner will be served over the noon hour on Sunday in ——— Grove. In the evening the group will serve a ham and egg supper. Prices will be the same as they were last year, proceeds to go toward the Church Building Fund."

I suggest as a text for a sermon appro-

priate to the occasion, I Cor. 6:13, first clause. Why not pass this excellent suggestion on to all who are interested in raising money?

Signed,
A.

OBITUARY

MRS. C. J. TROUP

Mrs. C. J. Troup, daughter of Peter and Catharine (Conkle) Traxler, was born in Eden Township, three miles west of Nevada, O., Oct. 3, 1864. To the union in marriage with Christian Jacob Troup were born six children, two preceding the mother in death, Vergil in 1913, and Mrs. Tirzah Wolfe in 1920.

Early in her girlhood Mrs. Troup professed her faith in the Lord Jesus Christ and united with the Presbyterian Church at Nevada. For the past 40 years she had been a faithful and devout member of the Emanuel Church in Pitt Township, Wyandott Co., O. She was a member of the W. M. S., a teacher in the Sunday School, and a helper wherever there was need.

She passed to her eternal reward at the home of her son-in-law and daughter, Mr. and Mrs. Alfred Miller, in Antrim Township, Monday morning, June 29, from a complication of diseases. Her age was 66 years, 8 months and 26 days. She was not old in years, neither in spirit, but she had done her work on earth and was ripe for heaven and for God. The depth of her Christian character was revealed in her quietness under strain and her implicit faith in God. Under tension that would have shaken and broken others she remained unmoved, like a saint of God standing in the shadow of the Almighty. She consecrated her children in baptism, reared them in the fear and admonition of the Lord, and they are carrying on. Why should she tarry longer in this vale of tears when her heavenly home was prepared and awaiting her?

Besides her husband, Mrs. Troup is survived by three daughters: Mrs. Florence Miller, Nevada; Mrs. Drusilla Dye, Toledo; Mrs. Clara Haffy, Canal Winchester; and one son, Rev. William E. Troup, of Akron; also 15 grandchildren. One brother, Leslie Traxler, and one sister, Mrs. Ida Carr, survive. Seven brothers and one sister are deceased.

Funeral services were held at the Miller home, 7 miles southeast of Upper Sandusky, July 1 at 2 o'clock, conducted by Rev. Geo. W. Good. He spoke from the text, "Precious in the sight of Jehovah is the death of His saints." Ps. 116:15.

The community has lost a righteous citizen; the Church, a faithful member; the home, a loving wife, mother and grandmother. "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them." She has left the house of her earthly habitation to swell the more exalted praise of her Redeemer. "The Lord gave, the Lord hath taken away, blessed be the name of the Lord."

G. W. G.

MISS CARRIE A. FORNEY

On March 29, after having spent a day attending all the Church services and Communion in the morning, Miss Carrie A. Forney, apparently in good health, retired in the evening in her room at the home of her sister, Mrs. H. W. George, 19 N. Union St., Middletown, Pa., and fell asleep as was her usual manner, but this time never to awake again on earth, prepared to meet her Master. Miss Forney was a member of Christ Reformed Church in Philadelphia a great part of her life. When she retired as a school teacher in the Philadelphia schools she left there to make her home in Harrisburg with her brother

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and mother in 1909. She then transferred her membership to Salem Reformed Church and was a faithful member there up to the time of Dr. Kremer's death. In 1924 she moved to the home of her sister in Middletown, Pa., and as there was no Reformed

Church in Middletown, she was affiliated with the Presbyterian Church, but loved to read the "Messenger" and kept in close touch with the mission work of the Reformed Church.

H. W. G.